













SKETCHES

OF THE

**ECCLESIASTICAL HISTORY**

OF THE

**STATE OF MAINE,**

FROM THE EARLIEST SETTLEMENT TO THE  
PRESENT TIME.

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BY JONATHAN GREENLEAF,  
" PASTOR OF A CHURCH IN WELLS.

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*PORTSMOUTH :*

PUBLISHED BY HARRISON GRAY.

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R. Foster, Printer.

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STATE OF MAINE, ss.

BE it remembered, That on this eighteenth day of August in the year of our Lord one thousand eight hundred and twenty-one, and the forty-sixth year of the Independence of the United States of America, Jonathan Greenleaf, of the District of Maine, has deposited in this Office, the title of a Book, the right whereof he claims as author in the words following, viz :  
“ Sketches of the Ecclesiastical History of the State of Maine, from the  
“ earliest settlement to the present time—by Jonathan Greenleaf, Pastor of  
“ a Church in Wells. ’

In conformity to the act of the Congress of the United States, entitled  
“ An act for the encouragement of learning by securing the copies of maps,  
“ charts and books to the authors and proprietors of such copies, during the  
“ times therein mentioned ;” and also, to an act, entitled, “An Act sup-  
“ plementary to an act, entitled “an act for the encouragement of learning,  
“ by securing the copies of maps, charts, and books, to the authors and  
“ proprietors of such copies, during the times therein mentioned, and ex-  
“ tending the benefits thereof to the arts of designing, engraving, and  
“ etching historical and other prints.”

JOHN MUSSEY, jun. Clerk  
of the District Court of Maine.

A true copy of record,  
Attest, JOHN MUSSEY, jun. Clerk D. C. Maine.



## PREFACE.

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*THE following work was undertaken not with any intention of writing an Ecclesiastical History of the State, but merely with a view of collecting and preserving materials, of which, a regular history might hereafter be composed. It was believed that many important facts might be arrested in their way to oblivion, and recorded for the benefit of after times ; and it was deemed advisable that publicity in some form should be given to this collection, in order that the errors relating either to fact or date might be corrected by the present generation, or probably, most of those corrections could never be made. In relating similar events, which happened in so many different places, much variety of stile or expression cannot be expected. The principal aim has been to record in a concise and intelligible manner such things only, as would interest the reader, and such as would probably be of some consequence hereafter.*

*It is not pretended that the following pages contain all the information of an Ecclesiastical nature that might be found in the State. It is presumed however, that the principal facts relating to the several denominations are here presented.*

*No labor has been spared to collect information from every probable source. Town Records, Parish Records, Church Records, and in some instances, private Records have been consulted. Information has also been sought from aged intelligent people, and some facts have been thus obtained which were never before written. Much care has been bestowed in*

fixing the dates of events ; and although some few errors of this kind may be detected, yet it is presumed that in general the dates may be relied on.

In collecting the facts relating to the different denominations of Christians, the author has aimed at correctness by applying for information to intelligent persons in the several Societies, and by examining their own official statements.

For much valuable information respecting the Episcopal Church in Maine, the author is under great obligations to the politeness of Robert H. Gardiner, Esq. of Gardiner.

Many particulars relating to the Roman Catholic Societies at New Castle and Whitefield, were communicated by Samuel Bishop, Esq. of Dresden.

The History of the Calvinistic Baptists was gathered principally from Backus' and Benedict's Histories, and the printed minutes of the several associations in the State.

For the account of the Societies of Friends the author is greatly indebted to Samuel F. Hussey of Portland, and Joshua Meader of Berwick.

The facts respecting the German Lutheran Society at Waldoborough, were kindly furnished by Rev. Mr. Starman of that place.

The History of the Presbyterians is gleaned chiefly from the Records of the ancient "Boston Presbytery," the Records of the first "Synod of New England," the Records also of the "Salem Presbytery," and from information communicated by the Rev. Mr. Strickland of East Andover.

The principal part of the information respecting the Free-will Baptists, and the Christian Churches, was obtained from Elder John Buzzell's "Religious Magazine," the

*memoirs of some individuals which have been published, and information furnished by Elder Mark Fernald of Kittery.*

*Most of the facts relating to the Methodist Church, were collected from "Lee's History of the Methodists," the minutes of the annual Conferences, "the Discipline," and information obligingly furnished by Rev. Asa Heath, of Scarborough, the presiding Elder of the Western District in Maine.*

*Many Gentlemen among the Congregationalists both Clergymen and Laymen, have rendered essential services to the author in his researches, and he would take this method to express his grateful sense of the kindness of his Brethren in the Ministry, who have so readily opened their records to his inspection, and also to those Town and Parish Clerks, who have with so much kindness assisted him in his labors.*

*He would particularly acknowledge the aid he has received from Rev. Allen Greely of Turner, whose pen furnished the sketch of the history of the Church in that place. Essential services have also been rendered the author by Rev. Daniel Gould of Rumford, Rev. Dr. Porter of Conway, Rev. Nathan Church of Bridgton, Rev. Ebenezer Price of Boscawen, in New-Hampshire, formerly of Belfast, Hon. David Sewall of York, Hon. Mark L. Hill of Phippsburgh, and Hon. Jeremiah O'Brien, and Josiah Harris, Esq. of Machias.*

*Much valuable information has also been obtained from the Journals of Rev. Jotham Sewall, which the author was obligingly permitted to peruse.*

*In sketching the history of the Church in Brunswick much assistance was received from a manuscript on the files of that Church written by Rev. Winthrop Bailey.*

*In addition to the information obtained by the assistance of individuals, and consulting authentic records, the author has carefully gleaned all the facts relating to the Ecclesiastical affairs of Maine which are scattered through Mather's Magnalia, Winthrop's Journal, Hubbard's History, Hutchinson's History of Massachusetts, Belknap's History of New-Hampshire, Sullivan's History of Maine, Elliot's New-England Biography, and all the publications of the Massachusetts Historical Society down to the year 1819, besides a variety of pamphlets which have been occasionally published relating to particular places and individuals. Reference is made in the work to the books examined wherever a fact is directly selected.*

*Chronological order is observed throughout as far as it was practicable.*

*It will perhaps be observed that little notice is taken of some Ecclesiastical affairs which have taken place in the State within ten or fifteen years past, and which might be thought by some to deserve a more particular account. But it was judged best to say as little as possible respecting every matter which might be deemed peculiarly censurable or praise worthy, while the principal actors were yet living; leaving the transactions of the present age, to be more particularly recorded by some future historian.*

Wells, August, 1821.

SKETCHES  
OF THE  
ECCLESIASTICAL HISTORY  
OF THE  
State of Maine.

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CHAPTER I.

1673.

THE discovery of the sea coast of the State of Maine was as early as that of any part of North America. Sebastian Cabot, a Venetian, sailed along the coast under the authority of Henry the seventh of England, in the year 1496, only four years after the discovery of the West India Islands by Columbus. From this time adventurers were often on the coast and sometimes landed, and pretended to claim the territory for their respective Sovereigns. Nothing permanent was done, however, for more than one hundred years. In 1604, Monsieur De Motte, who, about one year previous, had been appointed Governor of Canada, by Henry the fourth of France, received from that King a grant of all the lands in Maine, from the 40th to the 46th degree of North Latitude; but being interrupted by the English, who afterwards settled New England, the French claim was

considered as extending no farther westward than the river Kennebeck, and the territory so possessed was called New France, or Acadie. Still only a few trading houses were established there, and no permanent settlements made.

In 1639, Sir Ferdinando Gorges, obtained from Charles 1st a grant of all the land from Piscataqua harbour to Kennebeck, and extending 120 miles into the country. This tract of country was by order of the King, called "the province or countie of Maine."

Nine years before this, a small settlement had been made on the sea coast, about eight miles eastward of Piscataqua river, and was called Agamenticus, from a noted hill lying a few miles from the sea. This place was selected for the capital of the new Province; a city charter was obtained for it; the name was changed to Gorgiana; and Thomas Gorges, a nephew of the original patentee, was appointed Mayor, and fixed his residence there.

In 1652, the government of the whole Province of Maine was assumed by Massachusetts, and the town was called York, which name it has ever since retained. Here was planted the first Church in the State. Sir Ferdinando Gorges was an Episcopalian, and was directed by the King to establish that Church in his Province, as the following extract from the charter will show:—"Our will and pleasure is that the religion now professed in the Church of England, and Ecclesiastical government now used in the same, shall be ever hereafter professed, and with as much convenient speed as may be settled and established, in and throughout the said province

*and premises, and every of them."* Notwithstanding this, it does not appear, that an Episcopal establishment was attempted in the Province generally, nor even any Church of that communion organized at York, which was considered the seat of government. The settlement was still inconsiderable when the people submitted to the government of Massachusetts, and they became dissenters without a struggle. The people of York had probably been supplied with preaching from their earliest settlement. Indeed it cannot be supposed, that a people who had always been accustomed to religious privileges, and many of whom had left their native land for conscience sake, would be long without the stated administration of the word of God, and the ordinances of the Gospel.—The first preacher at York of whom any account is preserved was one Burdet, who came hither from Exeter. He was shamefully immoral in his conduct, and after a few years, was expelled the Province. No record can be found at this day of the first gathering and regular embodying of the Church in this town, nor of the proceedings of the Church under the two first Ministers. It is presumed however that it was organized in the year 1673. In that year the Rev. Shubael Dummer was ordained at York; and as the uniform practice had been to gather and organize a Church before settling a minister, it is highly probable, that the Church is to be dated from that year.

At this distance of time, and with a very few fragments of record, little can be said in relation to Mr. Dummer, or his ministry. He was graduated at Har-

vard College in 1656. Where and how he spent the 17 years which intervened between this and the time of his settlement at York does not appear ; nor how long he preached in York previous to his ordination. Perhaps he was there the greater part of that time.\* He married a Miss Rishworth, the daughter probably of the celebrated Edward Rishworth, a man well known in the history of those days. It is not known whether he left any children. "His house was within about thirty rods of the sea shore, near to a place called "the roaring rock."† Mr. Dummer continued in the ministry in York about 19 years. On the 25th of January 1692, the Indians made an attack on the settlement at York, and Mr. Dummer was shot as he was mounting his horse at his own door. His wife was taken captive at the same time, but was soon redeemed.‡ Tradition reports Mr. Dummer to have been a serious, godly man. He preached his own ordination sermon from Psalm lxxx. 14, and it is said that the Sabbath immediately preceding his death he discoursed very solemnly concerning the carelessness of the people of Laish, prior to the invasion of their land by the children of Dan.

At the time Mr. Dummer was killed, the town was nearly destroyed by the savages, and for six succeeding years they had little if any preaching.

The second minister of York was Rev. Samuel Moody : he came to the town as a candidate in 1698, and

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\* Sewel's Hist. Quakers, vol. 1, p. 615.

† Sullivan.

‡Some have said that she died in captivity.



was ordained to the pastoral care of the church in Dec. 1700. The praise of Mr. Moody is in all the Churches in this region. As a zealous man of God he was well known ; and his ardent piety as well as his eccentricities will be long remembered, and his memory devoutly cherished by generations yet to come. Mr. Moody received his education at Harvard College, and was graduated in 1697. He married Hannah, the only daughter of John Sewall of Newbury, by whom he had two children, viz. Joseph, who was afterwards settled in the Ministry in the second parish in York, and Mary, who was married to Rev. Joseph Emerson of Malden.—When Mr. Moody was settled in York he refused to accept a stipulated salary, and chose to live on the voluntary contributions and donations of the people. The Parish built him an house, appropriated a spot for a Parsonage, and hired a man to manage it, while Mr. Moody literally knew not any thing that he possessed. He died Nov. 13th, 1747, aged 72.\*

Two years after the death of Mr. Moody, Rev. Isaac Lyman was ordained in his stead. For almost fifty

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\* The remains of Mr. Moody lie buried in the common burying place near the Meeting-House, with the following inscription on a stone placed over them :

Here lies the body  
of the Rev'd

SAMUEL MOODY, A. M.

The zealous, faithful, and successful Pastor of the first Church of Christ in York. Was born in Newbury January 4th, 1675. Graduated 1697. Came hither May 16th, 1698. Ordained in Dec. 1700, and died here Nov. 13th, 1747. For his farther character read the 2d Corinthians 3d Chap. and six first verses.

years, Mr. Lyman performed all the pastoral duties ; but becoming infirm toward the close of his life, he received Rev. Rosewell Messenger as a colleague in the year 1798. Mr. Lyman died in 1810, having completed sixty years of ministerial labour. In 1813, Mr. Messenger was dismissed, and after the Church had been destitute for about two years, Rev. Moses Dow formerly of Beverly was installed, and is the present minister.

In the year 1730, a second Congregational Parish was incorporated in the northwest part of the town.— This parish was originally settled by Scotch people, and has always been known by the name of Scotland. In 1732, a church was organized in this parish, and Rev. Joseph Moody, son of Rev. Samuel Moody, invited to take the pastoral charge of it. Mr. Moody was born in the year 1700, the year of his father's settlement in York. At the age of eighteen he received the honours of Harvard College, and for fourteen years was a very useful and active man in civil life.

For some years, he was clerk of the town of York, and Register of Deeds for the County, in both of which offices he has left ample testimonials of his care, industry, and correctness. He was also a Judge of the County Court when he was but about thirty years of age. His Father was very desirous that he should be a preacher of the Gospel, as he was possessed of superior talents, and was considered a man of eminent piety. The importunity of the Father prevailed with the Son ; and being warmly solicited by the second Church and Society in York, he at length consented to take the pas-

toral charge of them, resigned all his civil offices, and was ordained. But the importance of this new trust proved too much for his great sensibility ; and after about six years, falling into a gloomy and singularly disordered state of mind, he relinquished his public labours. He died in March 1753.\*

Mr. Moody had ceased to preach in the year 1738, and for about three years, the people of his charge waited patiently for his recovery ; but seeing no prospect of it, a Council was called in August 1741, and the pastoral relation dissolved. Early in the following year the Rev. Samuel Chandler was ordained in his stead. Mr. Chandler remained at York about ten years, and was then dismissed by mutual consent, and

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\*Mr. Moody's disorder was of the nervous kind. He supposed that the guilt of some unforgiven sin lay upon him, and that he was not only unworthy the sacred office he held, but unfit for the company of other people. He chose to eat alone, and kept his face always covered with a handkerchief when in company. His judgment of men and things (except what related to himself) was in no manner impaired. He would visit and frequently pray with the sick, and in private families, and did a few times in public, with great fervency, pertinency, and devotion ; but always insisted that he was only the voice of others on these occasions. The following is the inscription on his grave stone :

Here lies interred the body  
of the Rev'd

JOSEPH MOODY,

Pastor of the 2d Church in York. An excellling instance of knowledge, learning, ingenuity, piety, and usefulness. Was very serviceable as a School Master, Clerk, Register, Magistrate, and afterwards as a Minister.

Was uncommonly qualified and spirited to do good, and accordingly was highly esteemed and greatly beloved.

He deceased March 20th, 1753, Aged 53.

Although this Stone may moulder into dust,

Yet Joseph Moody's name continue must.

installed at Gloucester in Essex County. The third Minister of this people was the Rev. Samuel Lankton. He had previously been preaching in some part of Connecticut, and had received a call to settle. But his health was feeble, and being on a journey to regain it, he happened to lodge at the house of the Rev. Mr. Lyman in the first Parish. Mr. Lyman informed him of the vacancy in the second Parish, and urged his tarrying long enough, at least, to visit that people, and preach a lecture. Mr. Lankton consented. The people urged him to remain with them, and he was ordained Pastor of that Church July 3, 1754, and continued in that station with honour to himself and benefit to the people, more than forty years. He was an accurate scholar, a very close student, and an exemplary and devout Christian. He died suddenly in Dec. 1794 of bleeding at the lungs.

After an interval of about three years, Rev. Isaac Briggs was ordained over the same Church, and remained nearly seven years. In 1805, he was dismissed, and installed at Boxford in Massachusetts, and the people have remained to the present time destitute of a stated pastor.

The state of religion in York, in former days, was prosperous. The ministry of Mr. Moody, the elder, was singularly blessed to the people. About the year 1741, a general revival of religion commenced, and many were hopefully converted, and gathered into the Church; but the precise number cannot now be ascertained. In 1756, the town was again visited in mercy, but not in the same degree as in the days of Mr. Moody.

The great earthquake in Nov. 1755, alarmed the consciences of many people and about forty made public profession of religion. Since that time, no particular season of revival has marked their history.

The second Parish does not appear to have been visited with a general effusion of the Holy Spirit. Some attention to religion was excited in the early part of Mr. Lankton's ministry, and it is said that people were so deeply affected, in some instances as to go to his house late in the night, for the benefit of his conversation and prayers. Since that time, vital religion has evidently been declining there, and the Church is now almost extinct.

## CHAPTER II.

1701.

THE second Church which was organized in Maine was in Wells. This town was called by the aborigines Webhannet, from the river of that name, which runs through the marsh, and forms the harbour. The first permanent settlement was made here in the year 1643. The Rev. John Wheelwright, brother to the celebrated Ann Hutchinson, had been banished from Boston for Antinomianism, and coming eastward assisted in founding Exeter in New-Hampshire ; but troubles soon arising there, he came to Wells among the first inhabitants. The original commission for surveying the town, was issued by Thomas Gorges in July 1643, and directed to "Mr. John Wheelwright, minister of God's word, Mr. Henry Boads, and Mr. Edward Rishworth." Mr. Wheelwright appears to have been an aspiring and restless man, but a man of learning, and much energy. He was a classmate in College with Oliver Cromwell,\* was intimate with him, and most probably was deeply imbued with the religious and political opinions of that day. He remained in Wells about four years, and after a visit to England and a partial confession, he was restored to favour in Massachusetts through the influence of Cromwell, and was then settled in Hampton in New-Hampshire. He afterwards removed to Salisbury, on Merrimac river where he died suddenly in an apoplectic fit, Nov. 15, 1679, at an advanced age. No monument

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\*Belknap's New-Hampshire vol, 3, page 339.

can be found to point out the place of his grave.\* Some of the children of Mr. Wheelwright settled in Wells, and many of his descendants may be found there at the present day.

Mr. Wheelwright undoubtedly preached to the people while he tarried in Wells, although no record of the fact can now be found at Wells. Neither is there any record of the gathering of a Church in the town at the time of the first settlement, although from certain facts it seems somewhat probable that one existed. Hubbard in his "general history of New-England," says, "Mr. Wheelwright afterwards in the year 1643, had removed from Exeter to Wells, near Cape Porpoise, *where he was pastor of a Church.*† The late Gov. Sullivan in his History of Maine states that, in 1653, the Commissioners of Massachusetts for settling the Government of Wells, Cape-Porpus,‡ and Saco, found no small difficulty especially at Wells, from those who called themselves of the Church there. After a full and patient hearing of the case, the commissioners were of opinion that they should desist from any further pretensions of that kind, and as they said, felt themselves constrained to bear witness against them for what they termed "their ungrounded assertion of their Church

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\*Salisbury Records. Also Hubbard's hist. p. 368. Also Sewel's hist. Quaker's vol. 1, page 615.

†Hubbard p. 365.

‡This name is sometimes spelt Porpoise, sometimes Porpesce, and sometimes Porpus. This last is here adopted as being most conformable to the common pronunciation of the word.

relation." Whether the persons thus spoken of had covenanted together after their settlement at Wells, or whether they were members of other Churches who had removed to the town, does not clearly appear. The spirit, which drove the first inhabitants of Plymouth and Massachusetts from their native land, appears, as a disease of the age, to have reigned in their own bosoms also, and hence probably we may account for a part, at least, of the unwillingness of the conscientious people of that day to submit to them. Besides, Mr. Wheelwright, who was a man of influence, and probably enough a favorite with the people, had been once banished from Massachusetts, and doubtless many of the people had imbibed both his peculiar sentiments and his prejudices. These considerations will account, in some measure, for the opposition manifested to Massachusetts in her proposed assumption of the government, as well as for the introduction of religious matters into the dispute. Bellingham, the Deputy Governor, and the other Commissioners, took a summary way to end the dispute, as before stated, by pronouncing them not a Church. That this was the result at Cape Porpus is evident, if we may credit the account of Gov. Sullivan. He says, "the matter of religion had a great effect on the minds of the people: hence arose the objection which is mentioned in the proceedings of the commissioners, that the inhabitants of Cape Porpus could not submit, consistently with the tenor and obligation of their Church government. The Commissioners, in the plenitude of their power, dissolved the Church connexion, and thus relieved the consciences of those, who



were labouring under those scruples.”\* From these facts, it may be fairly inferred that Churches of some kind, were gathered very early in some of the ancient towns, perhaps with the first regular settlement, and broken up at this time, and their records, if any were kept, are lost forever. The affairs of the people at Wells, were now in a fluctuating state, and it does not appear that they had a constant supply of preaching for about eleven years. In the year 1661 the following order was issued by the County Court :

“ At the Court at York, July 1, 1661.

“ The town of Wells, at present being destitute of  
 “ any fit person to carry on the worship of God amongst  
 “ them on the Lord’s day : It is therefore ordered by  
 “ this Court, that ’till they can better provide for them-  
 “ selves, (which we hope they will not neglect any op-  
 “ portunity to do) that Mr. Ezekiel Knight and Wil-  
 “ liam Hammond shall duly attend the place of public  
 “ meeting on the Lord’s day, and that they improve  
 “ their best abilities in speaking out of the word of God,  
 “ Praying, Singing of Psalms, and reading some good  
 “ orthodox Sermons, as may most tend to the edifica-  
 “ tion of them that hear, and the sanctification of the Sab-  
 “ bath, as the law of God and this jurisdiction require.”†  
 This was probably the order of things in Wells for about three years, then the practice of the people, as far as it can be ascertained, by examining the ancient Town Record, was to agree with some person as a Minister,

\*Sullivan page 367.

† Common Pleas Records for the County of York, pamphlet E page 43.

and make stipulations for his support so long as he saw fit to remain with them. Six Ministers were successively employed in this way from the year 1664 to about 1690, viz. Joseph Emerson, Jeremiah Hubbard, Robert Payne, John Buss, Percival Greene, and Richard Martin. Little is now known of these men but their names. Mr. Emerson remained in Wells but a short time, and was afterwards settled in the ministry at Mendon in Massachusetts. Mr. Buss was a Physician, and after leaving Wells he preached and practiced Physic at Oyster River, now Durham, in New-Hampshire.\* Greene and Martin were graduated from Harvard College, and were both of the Class of 1680. They are not marked as Ministers in the Catalogue. Mr. Martin was employed in Wells as a School Master for several years previous to his preaching, and probably had no regular introduction into the ministry. A Meeting House had been built in the town, a Parsonage house also, and regular order observed. It is reported that the celebrated George Burroughs, who was executed for witchcraft in 1692 preached in Wells at that time, and was apprehended at the Meeting House on the Sabbath. But nothing of this kind appears on any record. It is probable that the people were destitute of preaching for several years toward the close of the century. At that time, almost every settlement in Maine was broken up by the Savages, and that at Wells very narrowly escaped.

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\* "Dr. John Buss was the Minister and Physician of Durham for many years, had the reputation of a pious man, and died there at the advanced age of 108."

In 1701 the religious affairs of the town assumed a more flourishing aspect. Whether there was any particular attention to religion here at the time, is unknown. But the Society took a more distinct form ; twelve men subscribed the usual Covenant engagements, and became a Church of Christ.\* Mr. Samuel Emery had been preaching in the town for some time, and had received an invitation from the people to settle among them. He was accordingly ordained Pastor of this Church Oct. 29, 1701. The Churches assisting on this occasion were those of Newbury, Dover, Portsmouth, and York.—Mr. Emery lived about twenty four years after his ordination, and was succeeded in the Ministry by Rev. Samuel Jefferds. Mr. Jefferds was the son of Simon Jefferds, and was born in Salem in Massachusetts. He was educated at Harvard College, and was graduated in 1722. After this he kept a School at Beverly where he studied Divinity, and was ordained at Wells in 1725 at the age of twenty one years. It was in the early part of Mr. Jefferds' ministry that the spot now occupied as a Parsonage became such, and the house now standing was built. Mr. Jefferds died at the age of 48 in February 1752, and after a vacancy of nearly two years, Mr. Samuel Fayrweather was invited to settle with the people. He returned an answer in the affirmative, but much opposition being made, the Council declined ordaining him.† In Feb. 1754, Rev. Gi-

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\* The names of the original members of the Church were—John Wheelwright, William Sayer, Josiah Littlefield, Jonathan Littlefield, Samuel Hill, Joseph Hill, Daniel Littlefield, Nathaniel Clark, Thomas Easton, Nathaniel Claves, James Adams, Jeremiah Storer.

† See Appendix No. 1.

deon Richardson of Sudbury in Massachusetts, was ordained at Wells, but lived only four years. Soon after the death of Mr. Richardson, Mr. Moses Hemmenway, a graduate from Harvard College, and a native of Framingham in Massachusetts, was employed to preach on probation, and on Aug. 8, 1759 he was ordained to the pastoral care of the Church. At an early period in life Rev. Mr. Hemmenway received a doctorate from Harvard College, and through the whole course of his life he was distinguished for his patient study, and laborious investigation of some of the most abstruse points in Divinity. His ministry in Wells was protracted through more than half a century. It was uncommonly peaceful and happy\* Toward the close of the year 1810, Dr. Hemmenway's health became so much impaired, that the Church and people began to consider it necessary to obtain some assistance for him. Mr. Benjamin White was accordingly employed to preach on probation with a view to settlement, and in Feb. 1811 received a call to settle as colleague Pastor with Dr. Hemmenway. Before Mr. White had opportunity to give an answer Dr. Hemmenway died. This took place on the 5th of April. Mr. White returned to Wells in May, and was ordained in June following. Toward the close of the same year, Mr. White's health began rapidly to decline, and after repeated relaxations from labour, and journeyings to regain his health, he died at his Father's house in Thetford, Vt. March 23rd 1814, at the age of thirty three.—In October of the same year the Church

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See Appendix No. 2.

invited Mr. David Oliphant to take the pastoral care of them, which he declined. The present Pastor of the Church was ordained March 8th, 1815. From the first settlement until the year 1750, the whole town, which then contained about 1000 inhabitants, constituted but one religious Society. Seven years before this time sundry brethren of the Church living at Kennebunk landing, had obtained leave of the Church to hold separate meetings in the winter season. This was the beginning of the second Parish. As the population increased there it became expedient that they should become a separate Society, and in 1750 the Parish and Church were regularly constituted, and Rev. Daniel Little was ordained over them. For nearly fifty years Mr. Little continued to perform all the pastoral duties as among that people. When he became infirm several candidates were employed to assist him with a view to the settlement of a colleague.—Mr. John Pison, who was afterward settled in Taunton, Mass. received a call, but declined. In Aug. 1800 the present minister, Rev. Nathaniel Hill Fletcher, was ordained as Colleague Pastor. Mr. Little died suddenly in October of the following year. The state of the Church in Wells has been generally flourishing. Three times since its organization it has been favored with a gracious outpouring of the Spirit, viz. in the years 1741 and '42, in the year 1756, and in the year 1811; the first being under the ministry of Mr. Jefferds, the second under that of Mr. Richardson, and the third under that of Mr. White. The beginning of Mr. Jefferds' ministry was prosperous, and a considerable number

were admitted to full communion within a year after his ordination. But in the year 1741 and onward, divine influences were bestowed copiously throughout New England, and the Church at Wells appears to have received her full share. Mr. Jefferd's attestation to the power of God displayed is found among others in the "Christian History" published about that time. No written account of this season of refreshing has reached us, and consequently we shall look in vain for particulars respecting it. From the appearance of the Church Record however, it seems that the awakening commenced toward the close of 1740, and continued between one and two years. Within three months from January 1741, thirty-nine persons were admitted to the church, and during the whole season of awakening, seventy-one persons were admitted to communion; and from the known character of Mr. Jefferds, it is to be presumed they all gave satisfactory evidence of a change of heart.

The revival in 1756, took place soon after the great earthquake. That providence roused the people greatly, and is said to have had much effect on the mind of Mr. Richardson, their minister. He evidently became more engaged from that time, and in the course of one year, forty-one persons made public profession of religion.

From that time a gradual decline could be traced, and for fifty-five years divine influences were generally withheld, and although the people were still favored with a faithful minister, no particular attention to religion appeared. Mr. White came to Wells as before stated in the autumn of 1810. Some of his first sermons made

lasting impressions on the minds of the people. Toward spring the people became more interested, and in the course of the summer the attention became general through the Parish. The Spirit was evidently poured out from on high. "The Lord gave the word," and many fell before it. The seed sown for years before, now appeared to spring up, and bear fruit. Mr. White, being soon taken from his labours by sickness, did not live to gather into the Church more than one half of those who were hopefully converted by his instrumentality. The others have been added since.

## CHAPTER III.

1702.

THE next religious establishments which were made in Maine, were in the territory anciently called Piscataqua, comprehending what is now the towns of Kittery, Eliot, Berwick and South Berwick.

Scattered settlements were made within these limits very early, and the territory was formally granted by Walter Neal, agent for Gorges and Mason, from 1632 and onward. The settlement which was commenced at Berwick landing, called by the Indians, Quampeagan, increased most rapidly, and was called "The parish of Unity." The whole grant bore the name of Piscataqua, until about the time of the submission to Massachusetts, in 1652, when it was all called Kittery, which name it retained until 1713, when by an act of the Court, the upper Parish was incorporated into a town by the name of Berwick. The divisions between Kittery and Eliot, and between Berwick and South Berwick, are of more recent date. Although it does not appear that any church was gathered in this region until the commencement of the 18th century, yet the people were making provision for a regular establishment.

In July 1669 it was voted in town meeting to lay out 150 acres of land for the use of the ministry in each division of the town.\* Settlements were then making on the point, opposite to Portsmouth, at "Sturgeon Creek," now Eliot, and at Quampeagan landing,

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\* Kittery town Records.



now South Berwick, and it is highly probable that the parsonages at these three places, were located at that time. For many years, towards the close of that century, the Indians were exceedingly troublesome; many of the settlements in Maine were destroyed; the County of York was often the seat of war, and the people could do little for religious purposes.

The first regular religious establishment, within the limits of ancient Piscataqua, was at Quampeagan landing. Mr. John Wade was employed to preach there about the year 1700, and received a regular salary as the Minister of the town. But as yet there was no Church. A meeting house was built near the place where the meeting house now stands. Toward the close of 1701 it seems probable that there was some special attention to religion among the people, and measures were taken for the regular organization of a Church. After repeated meetings for this purpose, a Church was duly organized by a Council consisting of the Churches of Somersworth, York, and Wells. The prudent caution and fidelity of Mr. Wade, in the important matter of embodying this Church, are well worthy the attention of Ministers, and if his example were followed to this day, in gathering churches and admitting members, many strifes and schisms might be prevented.\* This new Church immediately invited Mr. Wade to take the pastoral oversight of them, which he accepted, and was ordained in Nov. 1702. But his ministry was of short duration, for he was suddenly tak-

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\* See Appendix No. 3.

en from them by death in about one year from the time of his settlement. The people were now left destitute of stated preaching for more than three years; but in November, 1707, Rev. Jeremiah Wise was ordained over them. The ministry of Mr. Wise was marked with no special occurrence. It was long and peaceful. He remained Pastor of the Church more than forty eight years, and died Jan. 20, 1756.\* After the death of Mr. Wise, the people soon employed Mr. Jacob Foster to preach as a candidate, and in Sept. of the same year he was ordained. Rev. Mr. Foster remained at Berwick twenty one years; and in 1777, finding it difficult to support his family, he solicited a dismissal, which was granted, and he became a Chaplain in the revolutionary army.† During the remainder of the war, the Church at Berwick was destitute of a stated Pastor. In the early part of 1783, they presented a call to Rev. John Thompson, who had formerly been settled at Standish, and in May of that year, he was installed. He is their present Minister. No general revival of religion has ever distinguished the annals of this Church. The present number of members is small, but the Society is respectable, and is in possession of

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\* Rev. John Barnard who was settled at Marblehead, and died there Jan. 24, 1770, in a letter to Dr. Stiles, dated Oct. 16, 1767, has a "list of excellent men whom he knew." Among them are the names of Samuel Moody of York, and Jeremiah Wise of Berwick. He adds at the bottom— "These were all men of learning, pious, humble, prudent, faithful, and useful men in their day." Hist. Coll. Vol. 10, p. 170.

† In 1781 Mr. Foster was installed in Packersfield in Cheshire County, N. H. and dismissed from that place in about 10 years after. See Belknap's Hist. vol. 3, p. 318.

property, which, if properly managed, will always enable them with ease to themselves to afford their minister a handsome support. They have a decent Parsonage house and about ten acres of land adjoining the Meeting House. They have also a tract of land at some distance, said to be worth 2000 dolls. which they have recently obtained leave to sell, and trustees are already incorporated to manage the funds. Added to this, the late Gen. John Lord generously gave 1500 dolls. for the use of the Congregational Society in South Berwick.

The second Church, organized within the ancient limits of Piscataqua, was on Kittery point. Some few settlements had been made here very early. The place was advantageously situated for pursuing the fishing business, and families were thus encouraged to sit down there. Sir. William Pepperell lived and died here, and was one of the original members of the Church. Provision had been made for a parsonage at this place, as we have before remarked, in 1669 ; but there is no evidence that any Minister was ordained at Kittery, or preached statedly here, for thirty years after, until the settlement of the Rev. John Newmarch.\* He was graduated at Harvard College in 1690. In 1699 he was living at Kittery Point, was married there, and had land granted him as Minister of the town.† He continued at Kittery until 1714, before a Church was

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\* Kittery Town Records.

† Mr. Backus in relating the account of an ancient Baptist Church at Kittery, mentions a Mr. Woodbridge as "Priest of the place." This was in 1680. But we have no other account of this man.

gathered, and was hired from year to year as a Preacher. On Nov. 4, 1714, a Church, consisting of 18 males and 25 females, was duly organized, and Mr. Newmarch ordained. The Churches assisting on this occasion, were those of Portsmouth, York, Wells, Berwick and New-Castle. Mr. Newmarch lived on the westerly side of the Creek, near the Ferry. He continued to preach constantly until June 1750, nearly sixty years from his first settlement in the town. At this time he made a statement to the Church concerning his infirmities, desiring assistance, and the people employed Mr. Benjamin Stevens as a Candidate, who was ordained as Colleague Pastor, May 1, 1751. Mr. Newmarch then relinquished his ministerial labors, and died at an advanced age, Jan. 15th, 1754. The ministry of Dr. Stevens continued forty years. The Society appeared prosperous the greater part of the time, but there being no special revival of religion, the Church declined, and at his death but few male members were left. Dr. Stevens died suddenly, May 18th, 1791.

The people were destitute of preaching but a few months, and in little more than a year, Rev. Jonas Hartwell was ordained Pastor of the Church. In consequence of Mr Hartwell's conduct, his ministry exhibited a mournful picture, and was terminated by his dismissal in May 1798. In December of the same year, Rev. William Briggs was ordained. He also was dismissed in 1814, and for several years the people made no attempt to settle another. It does not appear that the place was ever visited with a copious "out-pouring" of the Spirit of God, except this may have

been the case in the year 1741, when it appears that a considerable number were added to the Church. The Church was organized on evangelical principles,\* and for any thing that appears to the contrary, was as prosperous as is usual for any Church not visited with special revivals of religion, for nearly fifty years. Since that time, a visible decline has marked their history.— Few were added to the Church, not enough to fill the vacancies made by death. When Mr. Briggs was dismissed, not a male member was left. The last, besides himself, Richard Cutts, Esq. died in Sept. 1810, and but 3 females then remained. Mr. Briggs did not administer the Lord's supper for nearly five years before his dismissal, and then females served the Table. But there is some reason to hope that a brighter day is yet to dawn upon this people. In the winter of 1820, the Maine Missionary Society supplied them with preaching for a few weeks. The people became interested, and employed the preacher for a longer term. Divine influences were afforded in a small degree, and in May of that year, several of the neighboring ministers were called in, to hold with them a day of prayer; five members were added to the almost extinct remains of the ancient Church, and after eleven years of desolation, the sacrament of the Lord's supper was again administered among them. Their present Minister, Rev. Stephen Merrill was then preaching there. He was ordained in June 1821.

The Church at Eliot bears the next date. About the

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\* See Appendix No. 4.

time that the town of Berwick was incorporated, (1713) what remained of the town of Kittery was divided into two parishes, and in the north parish measures were taken for the employment of a Minister about the same time as at the point below. In the year 1714, a Mr. Fisk was invited to settle there in the ministry but declined. The following year Mr. John Rogers was invited to preach on probation. His labours proving acceptable, he was continued among them from year to year until suitable materials were found for constituting a Church. On the 22d of June 1721, a Church was duly organized by a council convened for that purpose,\* and on the 25th of October following, Rev. Mr. Rogers was ordained. He continued in the Ministry about fifty two years, but being unable to preach toward the close of his life, his Church and people provided a Colleague for him. This was Rev. Alpheus Spring, who was ordained June 29th, 1768, five years before the death of Mr. Rogers. Mr. Spring was much beloved by his people and highly respected by his brethren in the ministry. But his life was not long. He died suddenly of a fever June 14th, 1791, after a ministry of twenty three years. His immediate successor was the present Pastor of that Church Rev. Samuel Chandler, who was ordained Oct. 17th, 1792. The state of that Church has been generally flourishing. Twice since its formation an attention to religion has been general through the parish ; once during the ministry of Mr. Rogers, about the year 1742, and once under

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\* Dover Church Records.

the ministry of Mr. Chandler, in the year 1815.

Since the formation of the Church to the present time there have been added to it 338 persons, 140 were added by Mr. Rogers, 51 by Mr. Spring, and 147 by Mr. Chandler. The present number of communicants is 125. Until the year 1750, all the people in the lower part of Kittery toward the sea, attended on the ministry of Mr. Newmarch. But about the time Dr. Stevens was settled, sundry brethren of the Church living at what was called "Spruce Creek," petitioned to be dismissed and formed into a new Church, and being joined by others in the same part of the town, a separation was amicably effected. On the 19th of Sept. 1750, a Church was organized by Rev. Ward Cotton of Hampton, New-Hampshire, and the same day, Rev. Josiah Chace was ordained. Mr. Chace lived twenty eight years after his ordination, and died suddenly Dec. 10, 1778. A little religious excitement took place in this parish soon after the great earthquake, in 1755, but the Records of the Church are imperfect, and but little distinct information can be obtained. After the death of Mr. Chace the people were destitute of preaching nearly four years. In July 1782, Rev. Joseph Litchfield was ordained among them, and is their present Minister.

The whole Church originally organized at Quampeagan landing by Mr. Wade, continued under the pastoral care of his successor for nearly fifty years. But the town was large, and the inhabitants had spread themselves into the northerly, and northwesterly parts of it, so that the erection of a second parish became expedient

for the convenience of the people. Therefore in 1751, the town was divided into two parishes, and a new meeting house built on what was called "Blackberry hill." Measures were soon taken to obtain the regular administration of divine ordinances, and application was made to the "Boston Presbytery," for a supply.\* But failing in this application, they soon procured Mr. John Morse, a very serious and godly young man, who had recently been pursuing theological studies with Rev. Mr. Jefferds of Wells. The members of the first Church who lived in the second Parish, were now formally dismissed, and<sup>d</sup> being joined by some others, they were organized as a Church March 13, 1755. They then proceeded to make choice of Mr. Morse as their Pastor, and on the 30th of April following, he was ordained over them. Mr. Morse lived happily and usefully with the people a little short of ten years, when he died, and after a vacancy of about ten months, he was succeeded by Rev. Matthew Merriam, who was ordained at Berwick in Sept. 1765. Mr. Merriam died in Jan. 1797, and was succeeded in October of the same year by Rev. Joseph Hilliard, who is the present minister.

The two Congregational parishes in Berwick continued as such until Feb. 1814, when the first Parish obtained a separate act of incorporation as the town of South Berwick. Thus the original plantation of Piscataqua is no longer known, and the towns of Kittery, Eliot, Berwick, and South-Berwick are found in its stead.

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\* Presbyterian Records for Aug. 1753.



## CHAPTER IV.

1727.

THE next Churches which claim our attention, are those which were organized within the limits of ancient Falmouth. The lands around Casco Bay were occupied very early by traders or fishermen who did not expect to reside on them, but who sold their privileges or rights of occupancy to others, as suited their convenience; and the first settlements here were consequently fluctuating. The earliest permanent settlement in this region, was made on the south easterly side of Cape Elizabeth, and on Richmonds Island.\* Grants to individuals were made of the lands in what is now Portland, Falmouth, Cape Elizabeth, and Westbrook, from the year 1643 and onward; but the inhabitants were few and scattered, no very regular order was observed, the Indians were troublesome, and in 1692 the town was wholly broken up by the Savages, and for about sixteen years it lay waste. In the beginning of the next Century the inhabitants gradually returned, new settlers came in, the conflicting claims for land were amicably adjusted, and the town of Falmouth was incorporated under the authority of Massachusetts, in 1718. † “The records,” says Gov. Sullivan, “if there were any before the year 1692 were not preserved, although there was no other town which was then broken up, where the records were not saved; but there was no other place where the desolation was so complete, as it was

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\*See chapter 23. † Sullivan page 197.

in the town of Falmouth." It is in vain therefore that we look for any particular information on ecclesiastical subjects relating to Falmouth prior to the establishment of the town in 1718. As soon as they were comfortably settled again the people appear to have sought the stated ordinances of religion. Rev. Thomas Smith was the first minister of Falmouth. He was the son of Thomas Smith Esq. of Boston, and was born there March 10, 1702. At the age of fourteen years he entered Harvard College, and at the age of twenty two commenced preaching. After officiating with applause in Boston, and in different parts of the adjacent country, and having declined several invitations to settle, he was induced about the beginning of the year 1726, to proceed to Falmouth, to act in the double capacity of Chaplain to the troops stationed here, and preached to the people, who at that time consisted of not more than forty families. After a residence among them of about a year, the people unanimously gave him an invitation to settle, which he accepted. A council was accordingly invited, and on the 8th of March 1727, a Church was organized and Mr. Smith ordained.\* The Churches assisting on this occasion were those of York, Wells, Berwick, and Kittery, there being none others in the then District of Maine. Mr. Smith's pastoral charge was very extensive in territory. For the first seven years of his ministry he preached alternately at what is now Portland, in a block-house on *Purpoodic* point, and in a

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\* Dr. Deane's Sermon on the death of Mr. Smith, pages 18, 19.

garrison at *Spurwinck*.\* The settlement on Cape Elizabeth soon became considerable, and in 1734 five brethren were dismissed from the Church in order to the gathering of a new Church "on Purpoodoc side of the river." Mr. Smith's labours were now confined to Portland and Falmouth. But a settlement having been made in the northerly part of the town, called New Casco, lying principally eastward of Presumscot river, the people there found it inconvenient to attend meeting in what is now Portland, especially in the winter season. Whereupon in Jan. 1735 they petitioned the Parish for a separate supply of preaching during the winter, which request was granted, and for that and the following winter, and probably somewhat longer, they were supplied with preaching at the expense of the Parish. Mr. Smith continued his ministrations at Portland, and for about sixteen years longer the people at New-Casco remained attached to the Parish, with occasional preaching among themselves. In April 1752 they petitioned to be set off as a distinct society, which request was granted in December following. In about six years after this, some movements were made for the erection of a fourth Parish in Falmouth, to be taken partly out of what remained to Mr. Smith, and partly from Cape Elizabeth Parish, and it was finally accomplished in March 1764 † Mr. Smith was now sixty two years of age, and had been

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\* This is the Indian name of a river running through a part of Cape Elizabeth, and the settlement near Richmond's Island still retains this name, Purpoodoc is the point directly opposite to Portland.

† Records of the first Parish in Portland.

labouring with that people thirty-seven years since his ordination. He had seen the wilderness around him become a fruitful field, and his large range of territory with only here and there a dwelling, changed into three well organized parishes, beside what still remained as his own peculiar charge. But Mr. Smith being now too far advanced in years and too feeble to bear the whole charge alone, Rev. Samuel Deane was invited to settle as colleague pastor in July 1764, and was ordained in October following. Mr. Smith continued, however, to preach in his turn until the close of the year 1784, and after that assisted occasionally in public prayer for eight or nine years longer. He died in May 1795, at the advanced age of 93 years. In April 1786, the territory belonging to the first Parish in Falmouth became a new town by the name of Portland. The place increased rapidly, rose Phoenix-like from its ashes, and several new societies were formed. Dr. Deane continued to labour alone for about fourteen years after the death of Mr. Smith. In 1806 the Parish voted to procure an assistant some part of the year. In 1808 Mr. John Codman, since settled in Dorchester, was engaged to preach for a short time, and in October of that year, the Church gave him a call to settle with them. The Parish however negatived the call. In the beginning of 1809, Mr. Ichabod Nichols was employed to preach on probation, received a call, and was ordained colleague Pastor in June of that year. Dr. Deane died in the autumn of 1814, and Rev. Mr. Nichols remains sole Pastor of the Church. We now return to trace the several Churches which either sprang from this ancient stock, or have

grown up beside it. The second Church within the limits of ancient Falmouth, was that in Cape Elizabeth. We have already mentioned the dismissal of five brethren from the ancient Church to constitute a new one here. They were joined by six others, and the Church was organized in 1734.\* A Mr. Henry from Scotland had preached on Cape Elizabeth, but at what period is not certainly known. The year in which the Church was organized, Rev. Benjamin Allen had preached there, and was gathered into the Church at its organization. Mr. Allen was the first Minister in the South Parish in Bridgwater and was ordained there in July 1718, and after about ten years was dismissed and came to Falmouth. † It was probably with a view to his settlement that the Church was organized, as he was installed its Pastor in November of that year. Mr. Allen lived after his settlement at Cape Elizabeth about twenty years, and died May 6, 1754, aged 65.

In about two years after the decease of Mr. Allen Rev. Ephraim Clark was installed to the Pastoral care of the Church. He had been for a few years Pastor of a Church in Boston, and had recently been dismissed. His Ministry at Cape Elizabeth continued forty one years. He died suddenly Dec. 11th, 1797 at the age of 75 years.

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\* The names of those dismissed from the 1st Church were as follow :— John Armstrong, William Jennison, Robert Means, Robert Thorndike, and Jonathan Cob: There are no records of the Church to be found for the first twenty years of its existence, and but a few fragments for 43 years succeeding that period.

† His. Coll. New Series vol. 7 page 164.

For nearly four succeeding years the people had no regular preaching, but in 1801 having obtained as a candidate Mr. William Gregg, measures were taken for his settlement. But the Church was nearly extinct, and no records being found, it was judged expedient to organize one anew. Accordingly in June of that year a council was convened at Cape Elizabeth, a Church of nine members was organized, and Mr. Gregg ordained. In about six years the connexion between the Church and Rev. Mr. Gregg was dissolved by mutual consent. The next Pastor of the Church was Rev. Benjamin Sawyer. He was ordained in the year 1809. Some difficulties soon arose which could not be controlled and in about three years Mr. Sawyer was dismissed. He is since settled in Amesbury in Massachusetts.

After the dismissal of Mr. Sawyer, the Church and people remained in a scattered and broken state for three or four years. Rev. Mr. Gregg was still residing in the neighbourhood, and still unsettled, and the people of his former charge began to turn their eyes toward him again. In Oct. 1815 the Church and Parish voted to recall Mr. Gregg to the Pastoral office among them, he was accordingly installed in January following, and he is the present Minister of that people.

The third Parish in Falmouth, that at New Casco, as we have already stated, was incorporated in Dec. 1753. A Church was immediately organized there, and preparations made for the settlement of a Minister. Mr. David Mitchell was the first candidate for settlement in this place. After him Mr. Isaac Noles preached on probation. The attempts to settle both these gentlemen

proved unsuccessful, and the year 1755 found the people still destitute of stated preaching. But in December of that year Mr. John Wiswall was invited to settle and was ordained Pastor of the Church early in 1756. Mr. Wiswall continued to preach in Falmouth but a short season. In 1764 in a very abrupt manner, and without any ecclesiastical formalities, he left his Pastoral charge. Toward the close of the same year Mr. Timothy Fuller received a call to settle, but declined. In August following Mr. Ebenezer Williams was invited to take the Pastoral charge of this Church, which invitation he accepted, and was ordained in November 1765. Rev. Mr. Williams continued to labour with this people about thirty-four years, and in 1799, he was taken suddenly away by a paralytic shock. For a few years the people were again destitute of stated preaching. Several candidates were employed, and in June 1803 Rev. William Miltemore, their present Minister, was ordained. The Parish in Strowdwater, now the town of Westbrook, was incorporated as a fourth Parish in Falmouth in 1764. In April of the following year a Church of thirteen members was organized there, eleven of whom were dismissed at that time from the ancient first Church, and at the same time Rev. Thomas Browne who had recently been dismissed from Marshfield in Massachusetts, was invited to take the Pastoral care of them. In August of that year Mr. Browne was installed, and continued in the Ministry there a little more than thirty two years. After a vacancy of about two years, in Oct. 1799, Rev. Caleb Bradley was ordained Pastor of that Church, and is the present Minister.

In the year 1787, about one year after the incorporation of Portland as a distinct town, a new Congregational Parish was organized there. Mr. Elijah Kellogg was engaged as a preacher, and in October 1788, a Council was convened, who organized a Church, and ordained Mr. Kellogg to the Pastoral office over the same. In December 1807 Rev. Edward Payson was ordained as Colleague Pastor with Rev. Mr. Kellogg, and for about four years they jointly occupied this field of labour. In Dec. 1811, Mr Kellogg was dismissed from his relation to the Church, and Mr. Payson remains its sole Pastor. Mr. Kellogg with a part of his original charge who chose to remain with him, were soon after organized as a distinct body, by the name of the "Chapel Congregational Church," and at the same time he was installed their Pastor. This event took place on the 18th of March 1812. In Oct. 1819 Rev. Thomas Jewett Murdock, was ordained Colleague Pastor of the Chapel Church with Rev. Mr. Kellogg, in which office he remained till his connection with that society was dissolved in March 1821. In the spring of 1807, Rev. Jotham Sewall was engaged by some individuals to preach in Portland for a few months. A Hall was procured for a place of Meeting, and the foundation of a new Congregational Society was laid. In the autumn of the same year Mr. Sewall organized a Church. A meeting-house was built, a Society collected, and in the spring of 1808, Rev. Nathan Sydney Smith Beeman was ordained as Pastor of that Church, and Minister of that people. His ministry however was but of short duration. In the year 1811 he was dis-



missed on account of ill health, and removed to Georgia. The Society being small did not employ another candidate for settlement, but soon mingled with other Societies. The Church kept together for several years, but at length, in the spring of 1820, they united with the second Church in the town under the care of Rev. Mr. Payson.

Thus in the space of ninety three years, six Congregational Churches have arisen where a feeble one of only ten male members then existed; and in the place where less than fifty families could then be numbered, there are now four towns, containing in all more than 12,000 inhabitants, who worship in no less than thirteen Societies of the different denominations of Christians.

## CHAPTER V.

1727.

The Church in Scarborough next claims our attention. Two small settlements were made in the town soon after the settlement of Cape Elizabeth in 1640, one on the point east of the great marsh, and the other on the western side ; the former known by the name of "Black Point," and the latter "Blue Point," and afterwards better known by the name of "Dunstan." Like most of their Brethren in New-England, while their settlement was yet inconsiderable, their numbers small, and the people frequently harrassed by the Indians, they took measures for the support of the Gospel among them. The settlement advanced but slowly, and in 1681 there were but fifty six male inhabitants in the town ; yet in December of that year the Selectmen were empowered by a vote in town meeting to agree with a Mr. Blackman to preach in Scarborough for one year. In July following arrangements were made to settle the same man in the ministry there, by disposing of land to provide for his maintainance.

How this matter ended is uncertain, but we find them soon destitute again, for on May 30th, 1684 the people assembled in town meeting, chose William Burrage\* for their Minister. Mr. Burrage filled the offices of Town Clerk and Selectman, as well as Minister, and in several other respects was an important man in the town.

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\* Burrage, or Burdgc, or Burridg, or Burreah, for the name is thus variously spelt in the ancient town record.

He appears to have been the only Minister they had for four years. The year after Mr. Burrage was employed, a meeting-house was built by a tax on the inhabitants. Such was the situation of the town that the people were not at first agreed concerning the spot where the meeting-house should stand, but the dispute was happily settled, and the house erected in the easterly part of the town, "on the plains near the fort," which was near to the spot where the meeting-house afterwards stood which Mr. Thompson occupied. A parsonage house was built, and ten acres of land adjoining it were also appropriated. It was voted at the same time that the Minister's salary should be 50 pounds a year, and the parsonage.\*

In 1688 the Indians became so troublesome that the town was broken up, and abandoned or nearly so for thirty years. The records were carried to Boston for safety, and not returned until the year 1719. Probably the inhabitants had been returning for several years, yet it does not appear that any regular order was observed in the town until 1720. Thirty one inhabitants had then returned. One of their first cares was to obtain a Minister, and although they were so few in number, and had suffered such hardships, yet they made an immediate agreement with Rev. Hugh Campbell to preach to them a year, voting him 50*l.* salary, together with "meat, drink, washing, and lodging." Mr. Campbell remained at Scarborough a little more than a year, when some difficulty arising about his salary he left them. The former meeting-house was destroyed, probably by the

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\* Scarborough town records.

Indians, and none as yet built, and the meetings on the Sabbath were held at the house of Roger Deering.

In June 1722 Rev. Hugh Henry was employed to preach for three months. He continued to supply the people until March following and was employed for six months, and at the same meeting the town expressed a desire that he should engage with them by the year. This proposal he declined unless they would allow him an annual salary of 70*l.* which they refused. Mr. Henry remained however at Scarborough, and probably preached there for more than two years longer, and in June 1725 sued the town for his "wages." In September a town meeting was called to deliberate upon the subject, and it was voted that Mr. Henry was not to be considered the Minister of Scarborough, and the Selectmen were instructed to inform the General Court, and the neighbouring Ministers of these proceedings. \*— Their object probably was to prevent Mr. Henry from obtaining the judgment of the Court against them, or any advantage by means of a Council.

It is not known at this day how the matter terminated but we hear nothing further of Mr. Henry. †

In Feb. 1726 the town appointed a Committee to seek for a Minister, and voted that he should preach alternately at Black Point and Dunstan. By this it appears that the settlements in the two sections of the town were equal or nearly so. This Committee were unsuccessful

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\* Scarborough town Records.

† Mr. Henry was probably the same man that preached at Cape Elizabeth, as has been related. But whether it was before or after his residence at Scarborough is unknown. Gov. Sullivan calls him a "very excentric man."

in their applications, and the next year found them still destitute.

Previous to this time, there is no evidence that a Church had been regularly organized in the town, or any formalities observed in the induction of Ministers to office. In the course of the summer of 1727, Mr. William Thompson was employed as a preacher, and the Society began to assume a more regular form. A Church was organized on Congregational principles, and on Sept 11th of that year a call was presented to Mr. Thompson to take the pastoral oversight of the Church and become the Minister of the people. The salary offered him was 100*l.* the first year, 110*l.* the second year, 120*l.* the third year, and so to continue. Mr. Thompson accepted the call, and was ordained. For the first thirteen years of his ministry he resided at Dunstan, and preached alterately there and at Black Point. As yet there was no parsonage house but in 1732 the town voted to build one at Black Point, where the principal settlement was made, and at least half of the meetings held. At the same meeting, supposing the time was not far distant when a division of the town into Parishes would take place, it was voted that when the town should be able to support two Ministers, another should be settled at Dunstan at the expense of the whole town. This took place a few years after. Mr. Thompson continued his labours at Scarborough until his death which took place in Feb. 1759. The first regular supply for the pulpit which the people obtained after the death of Mr. Thompson was a Mr. Hill, who was employed for three months in June of the same year. At the commence-

ment of the next year, a Mr. Ward was supplying them, and in May 1760, the Church and Parish concurred in an invitation to Mr. Nathaniel Noyes to become their Minister, which he declined, and was afterwards settled at South-Hampton in New-Hampshire. In February following the Church voted a call to Mr. John Fairfield, afterward the Minister of Saco ; but the Parish did not concur and they were again left destitute. During the summer another candidate was obtained, Mr. Phinehas Whitney, and in August, he also was invited to settle, but declined. He was afterwards the Minister of Shirley in Massachusetts. In March 1762, the Church and Parish again united in calling Mr. Samuel Foxcroft to the work of the ministry among them. He also declined, and was settled at New-Gloucester. Notwithstanding their frequent disappointments, the people were not discouraged from making another attempt. In the summer of that year Mr. Thomas Pierce was engaged to preach on probation, and in Sept. 1762 was invited to settle. Mr. Pierce was in favour of Presbyterian forms, and the Church and Parish consenting to receive them, he was ordained. As there were no Presbyterian Churches in the vicinity, the ceremonies of ordination were performed in the Presbyterian meeting-house in Newburyport. The ministry of Rev. Mr. Pierce continued a little more than twelve years. He died Jan. 26, 1775. After the death of Mr. Pierce, the Church and people renounced Presbyterianism, and became Congregational again, and in the autumn of the same year Rev. Thomas Lancaster was ordained over them, and is their present Minister.

The second Parish in Scarborough originated about the year 1734. The settlement at Dunstan had increased considerably, and the people became anxious to have preaching constantly. To save expense the Selectmen of the town were empowered to hire a School Master for that part of the town, who should be a Preacher also. But it does not appear that a supply was even obtained in this way.

Rev. Richard Elvins was the first Minister of this second Parish. He came to Scarborough early in the year 1744, received a call in August, and was ordained in November following.\* About a month previous to the ordination fifteen brethren of the first Church including one Deacon, were dismissed at their request in order to be embodied into a new Church at the expected settlement of Mr. Elvins, and in April following fifteen females were also dismissed, and received to the second Church. Thus a separation was amicably obtained, and until the death of Mr. Thompson both him and Mr. Elvins were supported by the town at large without any legal division of Parishes.†

Mr. Elvins had been by trade a Baker in the town of Salem in Massachusetts. He professed to be converted through the instrumentality of Mr. Whitefield during his first visit to America. He had not the advantage

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\*On this occasion Mr. Wise of Berwick preached from 1 Tim. 4, 16, and gave the charge. Rev. Jedediah Jewett of Rowley gave the right hand, Mr. Rodgers of Kittery made the first prayer, and Mr. Chandler of York the last.

† The record of the First Parish commences March 26, 1759, the month succeeding the death of Mr. Thompson.

of a public education, but being a man of good understanding, some reading, and possessing ardent piety he was induced to enter the Ministry, and in the end, proved a useful Minister of the sacred word. He usually preached without notes, but was capable of writing, and did occasionally make use of written sermons. A sermon of his on Rom. xvi. 26,—“The obedience of faith,” preached July 26, 1747, was printed, with a preface by Rev. Mr. Jewett of Rowley. This is perhaps the only publication of Mr. Elvins’ which can be found at this day. This however is enough to convince posterity of the soundness of his mind, and the correctness of his religious sentiments.

Mr. Elvins continued to labour in the ministry about thirty one years. Toward the close of his life he became feeble, and in Dec. 1770 the Church voted to invite a Mr. Marsh to settle as a Colleague, but he declining their invitation, no other person was invited, and after a long protracted illness Mr. Elvins departed this life August 12, 1776. The Church was vacant but a few months, for in December of the same year Rev. Benjamin Chadwick was ordained its Pastor. Mr. Chadwick continued to preach for about eighteen years. He then lost his health, his mind became impaired, and it was thought expedient he should be dismissed. This took place in May 1795. After some years he regained his health in some degree, and preached a little, but was never employed regularly again, and died in Nov. 1819.

After the dismissal of Mr. Chadwick the people were destitute of stated ordinances for five years. In Dec. 1800 Rev. Nathan Tilton, their present Minister, was ordained.



## CHAPTER VI.

1730.

THE next religious establishments in point of time were those which were made in the region of Saco River. The settlements in all the ancient towns in the westerly part of Maine were first made on the sea shore, and until the year 1750 all the travelling from Portsmouth eastward was either on the beach or near it.\* A small settlement was made at Cape Porpus as early as 1632,† and another at Winter Harbour about the same time. These two settlements were but a few miles distant from each other, and were in several respects so much connected, as to render it proper to consider them in one Chapter. In a few years from the time of the first settlements inhabitants had planted themselves on the sea shore for several miles. The advantages for fishing in Saco River, and in the adjacent waters, drew hither a considerable number of persons before any regular grant of the soil had been obtained. After the grants were made a number of very respectable men settled at Saco, and that town assumed a regular form.‡ It was called Saco on both sides of the river until the year 1718. Among the first inhabitants were Richard Benyhton, Richard Vines, Thomas Lewis, William Phillips, and John Oldham, names well known in the annals of those days. The first record of the ancient town of Saco, including both Saco and Biddeford, commences with the year 1663, ten years after the people had submitted to

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\* Sullivan. †Winthrop's Journal page 43. ‡Sullivan-

the government of Massachusetts. Francis Hooke was then Town Clerk. At the time Massachusetts assumed the jurisdiction of Maine the towns were all thinly settled. Sixteen men only appeared as the inhabitants of Saco, and took the oath of allegiance. At this time there was no Minister of Saco, and probably no Church there. The record of the Commissioners Court held at Wells July 5th, 1653, at which time the government of Saco, and other towns was settled, contains the following paragraph: "the commissioners being informed that Saco is destitute of a good Minister, where it is much desired that all due care be taken to attain the same, and in the mean time that their peace may be preserved, they do declare and order that Robert Booth shall have liberty to exercise his gifts for the edification of the people there."\* Mr. Booth was one of the principal inhabitants. He was for many years a Magistrate, one of the Selectmen, and Town Clerk, and probably being in high repute for his piety, was appointed to take the lead of a meeting for worship until a regular Minister should be obtained. This step seemed the more necessary at that time on account of a religious pretender who had been troublesome in those days. At the same meeting of the Commissioners, several persons complained "that George Barlow is a disturbance to the place. The Commissioners at their request, thought it meet to forbid the said Barlow any more publickly to preach or prophecy there, under the penalty of ten pounds for every offence."

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\*Commissioners record recited by Sullivan page 365.

The first Minister of Saco, of whom there is any account, was Rev. Seth Fletcher. He was employed by the town in 1666, and most probably continued there, hired from year to year, until 1675, when the town was nearly destroyed by the Savages. Still there is no evidence that any Church had been gathered. A house for worship was erected in 1674, which being furnished with seats or benches only, and not separate pews, the people were seated in order by the Selectmen, according to their rank, in December of that year.\* For about forty years after this time, no records of the town can be found. Such were the troubles of the country at this period, that it is doubtful whether any records were kept, and it is quite probable also that the town was nearly abandoned by the white people. In 1717, the inhabitants had returned, and regular order was again observed. A certain Mr. Short was employed to preach at Saco that year.

The following year the name of the town was changed to Biddeford. Both sides of the river was called by this name. It seems the State had assisted this infant colony in the support of a Minister, for in 1722, the town petitioned the General Court for a donation of 40*l.* a year—"to pay a Minister, *as they had done.*"†

About this time Rev. John Eveleth was preaching at Cape Porpus, and at the annual meeting in March 1723, Humphrey Scamman and Ebenezer Hill were appointed a committee to "discourse with Rev. Mr. Eveleth concerning preaching with them for a year." The re-

\* Biddeford Records.

† Ibid.

sult of this conference was, that Mr. Eveleth preached at Biddeford a part of the time for two or three years. But the people were anxious to obtain a candidate for settlement, and in March 1728 they voted to invite Mr. Maston Cabbot to settle with them, and offered him as a salary 80*l.* a year, exclusive of his board while he remained single. This offer he declined. In June of the next year, Mr. John Moody received a similar offer, but with great modesty he declined this invitation on account of his youth, and as he supposed, his need of more study. Soon after the departure of Mr. Moody, Mr. Samuel Williard was employed to preach at Biddeford on probation, and measures were soon taken for his permanent establishment there. On Sept. 30th, 1730, a council was convened, a Church organized on Congregational principles, and Rev. Mr. Williard ordained. The sermon on that occasion was by Rev. Thomas Paine of Weymouth, Mass. from Acts xxvi. 17, 18.

The ministry of Mr. Williard was of short duration, but important in its consequences. A few years after his ordination a considerable attention to religion took place among the people of his peculiar charge, which had no small effect on his own mind. His biographer, Rev. Thomas Prentice formerly of Arundel, thus relates the change in his views at that time. "There evidently appeared a great change in his conversation, as also in his sentiments with regard to some points in religion, and in his preaching. He was then, as he often told me in conversation, brought to an inward sense of the im-

potent and miserable condition mankind are naturally in by their apostacy in our first parents ; of the sovereignty and glorious efficacy of divine grace in our Lord Jesus Christ ; and so he became fixed in the blessed Doctrines of Grace, of which he was ever after a zealous Preacher and promoter. And O ! what admiring thoughts did he discover, of the wonderful method of our redemption by Jesus Christ. And especially with what meltings of affection, with what humility and gratitude have I heard him speak of the riches of God's grace to him, in particular, and of the great alteration he found in himself. He would discourse with much openness on those points, and seemed always to have a most profound sense of the astonishing mercy of God therein displayed. He would frequently when talking of these things, break out in the language of the man, in the Gospel that was born blind, whom our Lord cured, "one thing I know, that whereas I was blind, now I see." And after this, he evidently grew much in divine knowledge and grace, became more and more serious, and circumspect, devout and heavenly, zealous and active, both as a Christian, and a Minister. But this excellent servant of Christ lived for several years much unobserved. His excessive modesty, with some difficulty in his worldly circumstances, concealed him much from public view. 'Till towards the close of his life, when it pleased God to favour him with such plentiful communications of divine Grace, and to inspire him with such a mighty love to Christ, and to the souls of men, as enabled him to overcome his difficulties,

made him so frequent and fervent in his labours, so lively and flaming in his ministry, that he was with admiration observed, and followed, as a bright Star in the east, appearing on purpose to guide men to Christ. He broke out suddenly, as an heavenly Luminary from an interposing cloud, and shined forth with great lustre and influence, when he was going from us. But this excellent man soon finished his course, and withdrew from our world."—Such is the account given us by Mr. Prentice, of this truly devoted servant of the Lord. But his days were soon numbered. Mr. Williard lived about eleven years after his ordination. In the year 1741, that shower of mercy which afterward so copiously refreshed the Churches in New-England, was beginning to descend on this part of the land. Mr. Williard, as might well be supposed, became warmly engaged, and greatly interested, and seized every opportunity to visit those places where the divine influences were most manifest. In October of that year he visited Rev. Mr. Rogers' parish in Kittery, (now Eliot) and while engaged in preaching a Lecture he was suddenly attacked with a disorder in the throat. With some difficulty he finished the public exercise, and retired to the house of Mr. Rogers, where he died in great peace of mind in less than two days. He was buried at Kittery. Mr. Rogers preached on the occasion from Luke xii. 43, 44. This sorrowful providence was greatly blessed to the people at Biddeford, as it proved the occasion of an uncommon attention to religion among them

Immediately after.\* Early in the following year Mr. Moses Morrill was engaged to supply the pulpit at Biddeford. Mr. Morrill was a native of Salisbury in Massachusetts, and had received the honors of Harvard College at a very early age, as he had scarcely numbered twenty years when he came to Biddeford. He soon received a call to settle, and was ordained in September 1742. The Ministry of Rev. Mr. Morrill continued happily, usefully, and peacefully for a little more than thirty five years. In the autumn of 1777 he began to decline, and after a confinement of about nine weeks he died in February 1778, at the age of 56 years.

The present Pastor of that Church, Rev. Nathaniel Webster, was employed as a candidate at Biddeford toward the close of the same season, and was ordained April 14, 1779.

During the life of Mr. Williard all the inhabitants of the town comprehending what is now the town of Saco as well as Biddeford, attended upon his ministrations. Toward the close of his life a considerable settlement was made at what is now Saco village, and about ten years after the settlement of Mr. Morrill the old Meeting House at Saco was built. In 1762, the town of Biddeford was divided, and the eastern part called Pepperellborough, which name it retained until June 1803,

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\* Rev. Mr. Williard left a Widow, three sons and one daughter, all in decent circumstances. His Widow was afterward married to Rev. Mr. Elvins of Scarborough, his daughter to Rev. Mr. Chadwick of Scarborough, and one of his sons (Joseph) was afterwards President of Harvard College: a fulfilment perhaps of the promise in Psalms 37, 25.

when it was changed to Saco. In Oct. 1762 a day of Fasting was held by the people, and a Church of eleven members duly organized. The new Church immediately presented a call to Mr. John Fairfield to become their Minister, and he was ordained on the 27th of the same month. Mr. Morrill of Biddeford preached on that occasion. Mr. Fairfield continued in the ministry at Saco a little more than thirty four years. Religion had been in a low state during the whole of his ministry. But nine persons had been received to full communion during the whole term of his continuance. Considering these circumstances Mr. Fairfield was induced to ask a dismissal, and in April 1798 the town voted to dismiss him at his request, and took measures to procure another Candidate. Mr. Fairfield still retained his pastoral relation to the Church.

In July of the year in which Mr. Fairfield was dismissed, Mr. Caleb Bradley, since the Minister of Westbrook was invited to settle at Saco, but declined. Mr. Elihu Whitcomb was the next Candidate for settlement at this place. After preaching on probation until April 1799, the town proposed to settle him, and in town meeting recommended to the Church to take measures to have the pastoral relation between them and Mr. Fairfield regularly dissolved. Only three male members of the Church could then be found. They presented a Call to Mr. Whitcomb to settle with them, and it was agreed between them and Mr. Fairfield that the dissolution of the pastoral connexion should be referred to the Council about to be called. This was accordingly done in July of that year, at which time Mr. Whitcomb



was ordained. He continued in the ministry at Saco until the summer of 1810, and was then dismissed.

In October of that year Rev. Jonathan Cogswell, the present pastor of the Church was ordained, at which time the dismissal of Mr. Whitcomb was confirmed. At the time Mr. Cogswell was ordained the Church contained twenty-eight members. Since that period divine influences have been afforded, many have been gathered into the fold of Christ, and the communicants now exceed one hundred.

A second Parish was incorporated in Biddeford in the year 1797, and a new meeting-house built previous to the year 1800. In 1805, a Council was assembled there who proceeded to organize a Church and install Rev. John Turner as its Pastor. About the year 1817, the civil contract between Mr. Turner and the people ceased, and he supplied other places, and laboured as a Missionary. In december 1818 he was installed at Kingston in New-Hampshire, at which time and place, by consent of the Church at Biddeford, his pastoral relation to them was dissolved. No person has yet been settled in his place.

Having taken this view of the religious establishments in the immediate vicinity of Saco river, it will be proper for us next to consider that at Cape Porpus. As we have already stated a few scatered dwellings were erected here as early as at any place in the immediate vicinity. There is good reason to conclude that some religous order was observed here at a very early period, and perhaps a Church of some kind gathered. \* But

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\* See page 15.

no record of any such transaction can be found. A very few fragments of town record between the years 1678 and 1689 have escaped the general wreck, but nothing which sheds the least light on Ecclesiastical affairs until the reestablishment of the town after the Indian war, in 1719. The town was then called Arundel.\* In September of that year, an agreement was made with Rev. John Eveleth † to preach at Arundel for one fourth of the year. The year following he was engaged for the whole year, and the town encouraged his tarrying with them, by assisting him to build an house. For about nine years, Mr. Eveleth was considered the Minister of Arundel, although he does not appear to have had any regular induction there. The salary he received from the people was small, for at the annual town meeting in March 1726, it was voted to raise 20*l.* to pay Rev. Mr. Eveleth's salary, and other necessary charges in the town. ‡ In August 1729, the town by their vote dismissed Mr. Eveleth from his relation to them as a Minister, and he ceased preaching. In the beginning of the next year Mr. Thomas Prentice was engaged as a preacher, received a regular call in June, and was ordained in November following. At this time a Church was duly organized. Mr. Prentice remained pastor of the Church eight years. At his earnest request he was then dismissed, and afterwards settled in Charlestown in Massachusetts.

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\* In the ancient town record it is called Arondell for several years.

† Mr. Eveleth had been ordained at Stow in Mass. in May 1700 and dismissed in 1717. Hist. Coll. Vol. 10, page 83.

‡ Arundel records.

In May 1739 the Church and town concurred in inviting Mr. Joshua Tufts to settle with them, which he declined. During the same summer the town sent to Manchester for a Mr. Parsons who was then engaged in a School there. This application failed. The following winter Mr. John Hovey was engaged to preach, and in September 1741, he was ordained. In June 1768, Mr. Hovey was dismissed agreeably to the advice of a Council, and the Church again left destitute. The following spring an invitation was given to Mr. Abner Johnson to settle at Arundel which he declined. Until this time public worship had always been attended at Cape Porpus, where the ancient settlement was made. In the year 1768, about the time Mr. Hovey was dismissed, the old meeting-house at the Cape was burnt, and the inhabitants being now scattered throughout the town, the meeting-house now standing was erected in a more central situation. Rev. Silas Moody was the next Minister of this people. He was ordained Jan. 9th, 1771, Mr. Moody continued to perform all the duties of his office for more than forty years. His health always feeble became at length so much impaired that the people took measures to obtain some assistance for him, and in the autumn of 1815, Mr. Nathan Lord, since settled at Amherst in New-Hampshire, was invited to settle as a Colleague with Mr. Moody. Mr. Lord declining the people sought another Candidate. In April 1816, Mr. Moody died, and in July following Rev. George Payson was ordained in his place. Mr. Payson was of feeble health, and after repeated intermissions of

labour, he found it expedient to ask a dismissal, which was effected in July 1820. But the people were not long destitute of stated preaching. In October of the same year, Rev. Joseph Palmer Fessenden was ordained there, and is the present Minister. \*

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\* On petition of the inhabitants of Arundel to the Legislature of Maine at their session in the spring of 1821 the name of this town was changed to that of "Kennebunkport."

## CHAPTER VII.

1730.

THE ancient limits of North Yarmouth comprehended what is now Harpswell, Freeport, Pownal and Cumberland, beside the present town which is called by its original name. An instrument of President Danforth's, dated Sept. 22nd, 1680, is preserved in the proprietors records, by which he ordered that the plantation should take the name of North-Yarmouth. Provision was early made here for the regular settlement and support of the Gospel Ministry. At the first survey of the town, it was ordered that forty rods square of plain land be laid out for the accommodation of the meeting house, ministers house, burying ground, &c. and a committee was appointed to procure a Minister for settlement among them. The following are the words of the record in relation to this subject—"that Mr. Walter Gendall, Mr. George Pearson, and Mr. John Royal, do take care in behalf of the town to procure and settle among them a pious, orthodox Minister, and with consent of the people to appoint and provide for his maintenance ; and in order thereunto, that they in the first settling of the town lay out a good farm, containing 300 acres, to be forever for the use of the ministry."\*

The settlement advanced but slowly, and no minister was settled at that time. The Indians soon became troublesome, and in a few years the settlement at North-Yarmouth was broken up like many others in the coun-

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\*Sullivan page 184.

try, and the inhabitants retreated to the neighbourhood of Boston.

In 1722, the former inhabitants or their heirs returned from their dispersions and commenced the settlement anew. The settlement and support of a Minister was still a prominent object. A portion of land in the town was reserved for the first Minister who should be settled, and continue in the Ministry among them five years; and another quantity was reserved for the use of the Ministry forever. In a few years a Meeting House was built, and measures taken for the settlement of a Minister.

Rev. Ammi Ruhamah Cutter was the first candidate employed. In November 1730, a Council was convoked at North-Yarmouth consisting of Rev. Mr. Jefferds from Wells, Rev. Mr. Smith from Falmouth, Rev. Mr. Thompson from Scarborough, and Rev. Mr. Williard from Biddeford, with their Delegates; a Church of nine male members was organized, and Mr. Cutter was ordained. He continued Pastor of the Church for the space of five years. Some dissatisfaction then arising, Mr. Cutter was dismissed in an orderly manner, with the advice of a Council.\*

The next Minister of North-Yarmouth was Rev. Nicholas Loring. He was ordained in about a year after the dismissal of Mr. Cutter, and continued in the pastoral office, happily with the people and usefully among

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\* It is not certainly known at this day whether Mr. Cutter ever entered the ministry again. Gov. Sullivan states (page 265) that he was afterwards commander of a Fort on Saco river, and kept a trading house for the Indians.

them, until his death, which took place in August 1763. Rev. Edward Brooks was their next Pastor, being ordained July 4th, 1764. In less than two years after the settlement of Mr. Brooks a series of difficulties commenced, which in about three years terminated in a dissolution of the pastoral relation. This event finally took place in March 1769. After the dismissal of Mr. Brooks, Mr. Tristram Gilman was employed as a candidate, and in August of the same year received a call to settle. But the late difficulties had alienated the minds of many of the Church and Society, and caused a division that rendered it somewhat doubtful to Mr. Gilman how he ought to answer the call. At length it was agreed by all concerned to invite a Council, and submit all the difficulties existing among them to their decision, and after examination, should they advise to it, Mr. Gilman should be ordained. A Council was assembled accordingly, and after continuing in session two days proceeded to ordination. This took place on the 8th of December 1769. Mr. Gilman's ministry continued nearly forty years. In the autumn of 1808, he began to decline, and after languishing through the winter he died April 1, 1809.

At the funeral of Mr. Gilman, Mr. Francis Brown being named to some individuals as a suitable successor, he was soon invited to preach on probation, and was ordained pastor of the Church in January 1810. Rev. Mr. Brown continued in the Ministry at North-Yarmouth but little more than five years. In the year 1815, he was elected to the Presidency of Dartmouth

College, and by the advice of a Council removed from the people of his charge.

Another Pastor was soon found for the Church at North-Yarmouth. This was Rev. Joseph Wait Curtis, who was ordained in June 1816. The ministry of Mr. Curtis was of short duration. He was subject to a nervous affection which depressed his spirits, and in his own view rendered it expedient he should be dismissed. He accordingly requested of the people a dismissal, which, after taking the advice of a Council, was granted in Jan. 2, 1817.\*

After a vacancy of about ten months Rev. Samuel Woodbury was ordained, Nov. 5th, 1817. Mr. Woodbury's health soon began to fail, and in July 1819, he died at Groton in Massachusetts, where he had stopped for awhile when on a journey to regain his health. The present Pastor of the Church, Rev. Asa Cummings, was ordained in February, 1821.

The state of religion in the first Church at North-Yarmouth has been generally flourishing. Forty seven persons were received to the Church during the five years of Mr. Cutter's ministry. At the time of Rev. Mr. Loring's ordination the Church solemnly renewed their Covenant, which gives evidence that some quickening influences of the Spirit were felt there at that time. In the year 1742, there appears to have been a special attention to religion. Thirty one persons were admitted to the Church during that year. But the year

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\* Mr. Curtis has since been useful as a Missionary, and has finally been installed in the State of Ohio.



1791 is the most remarkable in the religious annals of North-Yarmouth. Mr. Gilman had been preaching there for twenty two years, and casting abroad the good seed of the word, free from those mixtures which are sometimes artfully tried to make the doctrines of the Gospel palatable to the depraved tastes of men. But no particular effect had been perceived. Through the whole of this term however, the Holy Spirit seemed hovering over the people, for some one or more persons were always under serious impressions. But in the year 1791, the Spirit descended in copious measures. "During that year, there was a truly wonderful revival of religion in North-Yarmouth, a revival which, with respect to all its circumstances had not then, and probably has not since been equalled in the State of Maine. The whole town felt that God indeed, was present ; opposition dared not shew itself ; and all seemed to make the anxious inquiry, what shall we do to be saved. The house of God was filled even to overflowing on the Sabbath, and lectures during the week and in different parts of the town, were much crowded. Multitudes were added to the Lord daily."\* "In May of this year there were living in town, and in regular standing in the Church 94 members. From this time to December following there were added 94 members. From December 1791 to September 1793 there were added 51 members more."†

The year before Mr. Gilman's death was also a sea-

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\*Manuscript history of the first Church at North-Yarmouth on the files of Cumberland Association.

†Mr. Gilman's sermon on the death of Judge Mitchell page 19. Note.

son of some awakening, and thirteen were added to the Church. The whole number admitted to the Church by Mr. Gilman was 300. His ministry, taking every circumstance into view, may be considered as the most successful of any Minister ever settled in the State.

The beginning of Rev. Mr. Brown's ministry was also distinguished by some special attention to religion, and forty eight persons were received into the Church in about two years after this settlement. The whole number received into this Church from its formation to the year 1812, is 605.

#### HARPSWELL.

The town of Harpswell, as we have already observed, was a part of North-Yarmouth. Sullivan thus speaks of it—"near to Stevens' purchase, and on the sea, is a neck of fine land, called Merryconeag, now in the town of Harpswell, which was purchased in the year 1674 by one William Lyman, but after the purchase from Gorges' grandson by the colony of Massachusetts, and in the year 1682 the lands were granted by the government to the College."\* Merryconeag is the Indian name of the neck of land which connects the town with Brunswick, and by some is still applied to the place. As early as the year 1750, it was set off from North-Yarmouth as a District, or Parish, and six years after, it was incorporated as a distinct town. The first Preacher at this place was Richard Pateshall. He was graduated at Harvard College in 1735, but is not marked as a minister in the Catalogue. Mr. Pateshall remain-

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\*Sullivan page 146.

ed at Harpswell two or three years, and built a house there, but was never ordained. After him a Mr. Packard was employed, but received no invitation to settle.

In 1753, Rev. Elisha Eaton, who had once been settled in a Parish in Braintree, was employed to preach as a candidate for settlement. A Church was soon organized, and Mr. Eaton was installed its Pastor. The Council on this occasion consisted of Rev. Mr. Smith of Portland, Mr. Loring of North-Yarmouth, and Mr. Allen of Cape Elizabeth. Mr. Eaton preached himself on the occasion. He lived happily with the people about eleven years. He died in April 1764. A cancer on his lip, was the cause of his death, yet he continued to preach until within about three months of his decease.

Soon after the death of Mr. Eaton the Church and Society appointed a day of fasting and prayer, and invited the neighbouring Ministers to attend with them. Mr. Brooks of North-Yarmouth, Mr. Miller of Brunswick, and some others attended. After the public services, the Clergymen present named to the people three persons as, in their judgment, suitable candidates for them, viz. Mr. Samuel Eaton, the son of their former Minister, Mr. Foxcroft, who afterward settled at New-Gloucester, and Mr. Fessenden, who subsequently settled at Fryeburg; advising them first, to hear Mr. Eaton, and should they not be pleased with him to procure one of the others. Mr. Eaton, who was then preaching, and who had been called to settle in New-Gloucester, was accordingly invited, and complying with the request was ordained there in October 1754, only six months

after his Father's death. Two years after this, the town was favoured with a remarkable shower of divine grace, and sixty-seven persons were added to the Church in the space of eight months. Rev. Mr. Eaton still remains Pastor of the Church and although at the advanced age of eighty-four years is able to discharge most of his parochial duties with as much fidelity and perhaps more, than many of his juniors.

#### FREEPORT.

The northeasterly part of North-Yarmouth, and a tract of land called "Prouts Gore," were incorporated in February 1789, by the name of Freeport. In December of that year ten members were dismissed from the first Church in North-Yarmouth who uniting with others, were on the 21st day of that month, organized as a new Church. Seven days after this, Rev. Alfred Johnson was ordained its Pastor. Mr. Johnson's ministry at Freeport continued about sixteen years. In September 1805, he was dismissed at his own request, and installed at Belfast the same month. The next Minister at Freeport was Rev. Samuel Veazie. He was ordained December 10th 1806. In less than two years Mr. Veazie's health began to decline, and he was soon found to be in a settled consumption.

"The circumstances of his death were peculiarly distressing. On the night of Feb. 5, 1809, while confined to his chamber, in the house of Mrs. Veazie's mother and supposed to be near his dissolution, the lower part of the house was discovered to be in flames. He was with difficulty removed to the house of Mr. Bartol, his

brother in law, in one of the most severe snow storms known for many years. The exposure was thought to have accelerated his exit, which took place the next day." \*

In June following, the Church and people presented a call to Mr. Jaazaniah Crosby to settle with them, which he declined, and is since settled in Charlestown in New-Hampshire.

In February 1810, Rev. Reuben Nason was ordained at Freeport, and remained Pastor of the Church for a little more than five years. Difficulties then arose, and Mr. Nason requested a dismissal, which was granted on the advice of a Council in June 1815. For more than a year the Church was destitute of a stated Pastor. Several preachers were employed, and in Nov. 1816, Rev. Enos Merrill was ordained, and is their present Minister.

## CUMBERLAND.

The fourth Church organized within the ancient limits of North-Yarmouth was in that part of the town which has recently been incorporated by the name of Cumberland.

In the month of September 1793, twenty-six members of the first Church who lived in the westerly and north-westerly parts of the town requested a dismissal in order to be organized as a new Church. Their request was granted, and they became a distinct body. The next spring and summer, more members of both sexes

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\* Historical Collections Vol. 4, page 183 New Series.

were dismissed from the ancient Church to this, making in all more than sixty. A Parish was polled from the other, and on October 22d, 1794, Rev. Rufus Anderson was ordained Pastor of the Church. He continued in this relation about the space of ten years, when some difficulties arising, he solicited and received a dismissal, and was afterwards installed at Wenham, in Essex County, where he died. After the dismissal of Mr. Anderson, the people in this Parish employed several candidates. Rev. William Riddel, who had been dismissed from Bristol, and a Mr. Holman were severally invited to settle but declined. At length, in October 1806, Rev. Amasa Smith, who had been recently dismissed from Turner, was installed to the Pastoral office in this Church. But in process of time troubles arose, the Parish became weakened, and in April 1820 Mr. Smith was dismissed at his own request. During the summer following the Church and Society invited Mr. Joseph P. Fessenden to settle with them, which he declined. The present Pastor of the Church, Rev. Samuel Stone, was ordained in May 1821.

In the year 1806, a second territorial Parish was formed in the northerly part of North-Yarmouth, toward New-Gloucestcr. In September of that year, eight males were dismissed from the first Church, and six from that in the west part of the town, and a new Church was organized. On the same day Rev. John Dutton was installed its Pastor. Soon after this fifteen females being dismissed from the two sister Churches in the town, joined this new Church which enlarged by the accession of a number from the world, presented a

flourishing aspect. The ministry of Mr. Dutton continued little more than seven years. In the spring of 1814, he was dismissed by mutual consent. He is since settled in Pomfret in Vermont. After the dismissal of Mr. Dutton, the people enjoyed only occasional preaching, till February 1818, when Rev. Otis Crosby Whitton, the present Minister, was ordained.

In 1808, the northwesterly part of Freeport was incorporated as a new town by the name of Pownal, and in about three years after a Church of ten members was gathered, and Rev. Perez Chapin ordained. This was in March 1811. Two of the original members of the Church were dismissed from the ancient 1st Church in North-Yarmouth. Mr. Chapin continues to be the Minister of that people. His labours have been peculiarly blessed, especially in the year 1817, when about sixty persons were gathered into the Church.

In 1818, the ancient first Parish in North-Yarmouth built a new meeting-house, and removed the stated public worship from what was termed the "Foreside" to the "Falls." This produced a disunion which ended in the incorporation of a new Parish in the vicinity of the old meeting-house, called the "Chapel Congregational Society." In May 1820, a Church of thirty six members was organized there, and in October following, Rev. Noah Cresey, formerly of Norway, was installed its Pastor.

Thus in the space of ninety years since the organization of the first Church in North-Yarmouth five towns have grown up in the same territory, and six Congregational Churches are now found where some thirty years since, only one existed.

## CHAPTER VIII.

1734.

Our attention will next be directed to the settlements made at the mouth of Kennebeck river, particularly the towns of Georgetown, Woolwich, Bath, and Phippsburgh. In 1607, Sir George Popham's party spent several months in what is now Georgetown and Phippsburgh. A few scattered settlements were made as early as 1630 on the banks of the Kennebeck, and near its mouth. Still they were few for many years. In 1670, Capt. Sylvanus Davis, who was that year a member of his Majesty's Council, stated to the Governour that there were thirty families on the east side of the Kennebeck, and about twenty on the western side, between "the Chops," which is now the upper part of Bath, and the mouth of the river. It was not until after the commencement of the next century that any regular town was organized. The first corporation in the County of Lincoln was Georgetown. Here was planted the first Church in the County. The first Minister who came into this region, and of whom any account can now be found, was a Mr. Baxter, a missionary who accompanied Governour Shute to Arousic\* Island in 1717, when the Governour held a conference with the Indians about the lands on the Kennebeck. † Whether Mr. Baxter remained in this quarter or returned with Governour Shute does not appear.

\* The name of this Island is sometimes spelt Arrowsike and sometimes Arousic, and the plantation was formerly often called "Rousick."—See Presbyterian Records.

† Hutchinsson's Hist. Massachusetts Vol. 2, page 218.



A considerable part of the early settlers of Georgetown were strongly attached to the Presbyterian form of Church government, and a part were as much attached to Congregationalism, and hence dissensions arose early. In 1734, Rev. William McClanethan, or McClanakin, Presbyterian Clergyman, who had been ordained as an Evangelist, was employed as a preacher here. No less than thirty males, then Presbyterian Church members, were living in the town. It seems probable, from all circumstances, that they were embodied as a Presbyterian Church. Although no record of such a transaction can now be found. Mr. McClanethan preached at Georgetown occasionally for about ten years, but does not appear to have had the pastoral care of the Church, for in 1738, a committee was raised to procure a Minister for the town. Mr. James Morton a Presbyterian Clergyman was procured, and remained with the people about two years. Meanwhile the difficulties remained unsettled between the Presbyterians and Congregationalists. Neither party were able to support a Minister alone, and were still so nearly balanced as that neither would yield. In 1739, a committee was raised in the town to consult together and devise a way for the amicable adjustment of the difficulties previous to the settlement of a Minister. But their object was not effected, and the next year found them still in difficulty.

Fourteen persons, from both parties, now entered into a voluntary association for the purpose of reconciling their differences, that a way might be opened to give Mr. Morton a call. But all these attempts proved unsuccessful, and in July of the same year (1740) the town

chose two committees, one for the Presbyterians, and the other for the Congregationalists, who were each instructed to procure a Minister for the party to which they belonged. This appears to have been an amicable agreement when they found they could not unite, for at the same meeting the town in their corporate capacity voted to pay each Minister at the rate of 110*l.* a year, and should there be but one at any time in the town he should receive 120*l.* This was probably in view of the additional labour which in that case would devolve upon him.

The year following, the Presbyterians invited Mr. Morton to settle with them which he declined. In 1742, both Societies being destitute of stated preaching, they engaged Mr. McClanethan again for a year, with a salary of 200*l.* In 1743, they were again destitute, and Rev. Robert Rutherford was engaged for a short time. In September of the following year, the Congregationalists in the town appointed Mr. Samuel Denny to procure them a candidate to preach with a view to settlement, and directed him to take the advice of the Ministers in Boston in regard to the person. But it does not appear that any person was obtained. September 1747 found the people still destitute of a Minister, and at that time Mr. Daniel Mitchell was employed until April following. \* In the summer of 1748, a messenger was dispatched to attend the meeting of the Presby-

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\* Mr. Mitchell was from Scotland, graduated at the University in Edinburgh, licensed by the Boston Presbytery sitting at Boston in 1746, sent to Georgetown and Sheepscoot in 1747, and settled afterwards in Pembroke in New Hampshire. Presbyterial Records.

tery at Londohderry to obtain a preacher for the Presbyterians. The Presbytery sent to Georgetown Mr. Alexander Boyd.\* It was the practice of the Presbytery to consider every candidate they licenced as under their care, and amenable to them, at least for several years. Hence when the Church and people at Georgetown became pleased with Mr. Boyd and proposed to settle him they sent their call to the Presbytery, and also presented it to the candidate. This took place in August 1749. But the Presbytery had heard from Scotland some reports to the disadvantage of Mr. Boyd, and therefore

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\* The Records of the Boston Presbytery at their session at Pelham June 14, 1748 contain the following information respecting Mr. Boyd. " Mr. McGregore informed the Presbytery that one Mr. Alexander Boyd, a young man of a liberal education, having arrived at Boston being recommended to their care, and having produced to them a certificate of his attending the study of Divinity at the University of Glasgow, they had put some pieces of trial into his hands, and required him to have them in readiness against the meeting of the Presbytery. The Presbytery approved of their conduct and agreed to take the said Mr. Boyd upon trial. Mr. Boyd being called upon was required to deliver his Exegesis de necessitate satisfactionis Christi, and having defended the Thesis the Presbytery were satisfied therewith as a part of his trial. Mr. Boyd delivered the Lecture appointed him upon the 23rd Psalm, and it was approved as a part of his trial. Mr. Boyd being tried by extempore questions was approved. Mr. Boyd having delivered a popular discourse from Rom. x. 15, it was approved as a part of his trial, and having read and explained some part of the New Testament he was required, and in the following manner did subscribe the confession of faith—I do hereby profess that the Westminster Confession of faith contains a most excellent summary of the doctrines, duties, and government of the Christian religion, and as such I make an explicit profession of my belief of its articles by subscribing my name.

ALEXANDER BOYD.

Mr. Boyd was then appointed to supply Georgetown for the next three months with a discretionary power to go to Whichcasset and Sheepcoat, as he judges it safe."

returned the call to the Church at Georgetown under cover to Major Dennie, and at the same time cited their candidate to appear before them. In October following Mr. Boyd appeared before the Presbytery, and confessed that, before he left Scotland, he had, in an irregular manner, married a certain Mary Buchan ; which fact he had studiously concealed from the Presbytery at the time of receiving license from them to preach ; but he now declared his intention to send for her, and treat her as his wife. The Presbytery sharply rebuked him for his duplicity, but as he appeared penitent, they continued his license. \* After awhile he returned again to Georgetown, and in June 1750, the people renewed their invitation for his settlement, and about the same time he was invited also to settle at New-Castle. The Presbytery recommended both calls to his consideration, but at that time he thought fit to decline them both. Mr. Boyd still continued preaching under the direction of the Presbytery, and spent a considerable part of his time in the neighbourhood of Kennebeck River. In the year 1751, the people at Georgetown again solicited him to settle with them, and in November of that year he acceded to their request. The movements for his permanent establishment were very slow. The Presbytery had the management of all affairs respecting it, and for some reasons now unknown they declined expediting his settlement. At length, in October 1752, the Presbytery made a conditional engagement to ordain Mr. Boyd for the Church and people in Georgetown early

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\* Presbyterial Records:

in the following spring, but they voted at the same time that "the people at Georgetown should be called on for farther light." The nature of the difficulties which were evidently labouring in the minds of the Presbytery is not fully known at this day, nor whether they related to Mr. Boyd or the Church at Georgetown. But a stop was put to all proceedings, and Mr. Boyd preached no more at that place.

For more than ten years after this, the people at Georgetown were destitute of stated preaching. It is highly probable that the strife which had sometimes been warm between the contending parties had contributed not a little to weaken the hands of both, and discourage their hearts. But after living several years without any preaching at all, they became more disposed to unite. The Presbyterian party had either diminished, or were willing to yield their peculiarities, and the greater part of the people became nominally Congregationalists. Whether the Church formally renounced Presbyterianism, or whether it was reorganized on Congregational principles is altogether unknown. It existed in April 1764, as a formal Church meeting was holden at that time, and adjourned to May 4th in the same year, when five Deacons were chosen. It would seem from this circumstance either that the Church was very large, or that more labour was required of Deacons in that day than is common now.

In the course of this summer, Mr. Ezekiel Emerson, of Uxbridge in Massachusetts, came and preached at Georgetown as a candidate for settlement. He shortly received a call, and returned an affirmative answer.

On July 1st, 1765, the Covenant engagements were subscribed anew by Mr. Emerson, as Pastor elect, and eight male members.\* Two days after this transaction, a Council convened consisting of the Churches in Uxbridge, Upton, Brunswick, Harpswell, and Woolwich, and after full inquiry and examination, Mr. Emerson was ordained. On this occasion Mr. Miller, of Brunswick, offered the introductory prayer, Mr Webb, of Uxbridge, preached, Mr. Fish, of Upton gave the charge, and Mr. Winship of Woolwich presented the right hand. Soon after the ordination the order of discipline in the Church was established by sundry votes, and on the 8th of September following, the members of the old Church were formally admitted to this, which had in some respects assumed a new form. Nineteen males and eighteen females were admitted on that day. It seems probable, that the old Church had become lax in discipline, and having been long without a stated Pastor, could hardly ascertain who were entitled to regular standing as members, and who were not.

Soon after the settlement of Rev. Mr. Emerson there was a great revival of religion in Georgetown ; many were admitted to the Church, and for several years there were more than 100 communicants. Mr. Emerson remained happily and peacefully with the people for about fourteen years. At that period the revolutionary war rendered his situation unpleasant. The settlements on the coast, and especially at the mouth of large rivers, were considered unsafe, the expences of the war lay

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\* Their names were John Parker, James McCobb, George Rogers, William Stinson, Michael Malcom, Daniel Marse, Charles Snipe, and Thomas Percocy.

heavy on the people and the depreciation of the paper currency of the country made Mr. Emerson's nominal salary to be of little value. All these circumstances induced him to remove for a season. He accordingly suspended his ministrations at Georgetown, and taking his family removed up the river to Norridgewock, where he remained until May 1st, 1783. The country was then at peace, and taking the advice of a Council consisting of the Churches in Harpswell, Brunswick, and North-Yarmouth, he returned, resumed his ministerial labours in Georgetown, and continued to discharge them steadily and faithfully until the year 1810. At this time his mental powers became impaired to a considerable degree, and he found it necessary to retire from the Ministry. He died Nov. 9th, 1815, at the age of 79 years. No person has yet been ordained in his stead. At present, Rev. Samuel Sewall, formerly of Edgcomb, is preaching in this place.

The second Church in this region which claims our notice was gathered at Woolwich. This town lies on the main land east of Kennebeck River. It was anciently considered, as a part of Georgetown. A few inhabitants had planted themselves in the town as early as 1660, under Clark and Lake, who erected mills there.\* The Indians called the place Nauseag. Sir William Phips who was appointed Governour of Massachusetts in 1692, was born in Woolwich. His parents were among the first settlers, and lived on a Peninsula on Mon-

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\*Sir Biby Lake's petition to the King in 1730, cited by Sullivan page 169.

feag Bay.\* But the town had not a rapid growth, and was not incorporated until 1759. In May 1764 Mr. Josiah Winship came to Woolwich as a candidate for settlement. At that time there were only twenty families in the town, and no more than two framed houses. In June of the following year, a small Church was organized, and Rev. Mr. Winship was ordained. For about fifty years Mr. Winship continued to perform all the usual parochial duties in Woolwich, but having become enfeebled by age, it was thought advisable, by him and the people, that another Minister should be procured. Accordingly, in the autumn of 1816, Mr. Jonathan Adams was engaged, and in February succeeding, he was ordained as Colleague Pastor. Both Ministers still remain.

The northerly part of Georgetown, now Bath, was established as a second parish prior to the year 1762, and incorporated as a town in 1781. In 1762 there was living in that parish but one public professor of religion, viz. John Shaw, yet there were four others, viz. Benjamin Thompson, John Bridges, Abner Lunt, and Joshua Philbrook, who were considered pious men. In that year, Mr. Solomon Page was employed to preach in this parish, and died here during the summer. The next year Mr. Zabdiel Adams, afterward the Minister of Lunenburg in Massachusetts, was employed in this parish, and received from the people an invitation to settle, but declined. In 1764, Mr. John Whith was preaching at this place. An unsuccessful attempt was

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\*Sullivan page 25.



made to settle him. During the two following years the people had with them four candidates, viz. Ebenezer Champney, Mr. Fuller, Mr. Bigelow, and Mr. Aaron Kenny. Neither of these was invited to settle. A little previous to this Mr. Emerson had been ordained in the first Parish in Georgetown, and, as has been already related, a considerable revival of religion had taken place there. The influence of the shower extended also to the second Parish. The people were excited to a considerable degree, and became very anxious to obtain a Minister. In the beginning of the year 1767, Mr. Francis Winter was engaged to preach on probation, and was ordained there toward autumn of the same year. It is probable that a small Church was organized at the time of Mr. Winter's settlement, but no record of that transaction is now to be found. Rev. Mr. Winter remained the Minister of Bath about nineteen years. Some dissatisfaction having arisen in Jan. 1787, he made a proposal to the town for dissolution of the relation between them, which they accepted, and he was dismissed without a Council.

For six years following this event the people were in a broken state. Rev. Abraham Cummings, Mr. Otis Crosby, and Mr. John Webber were their principal preachers. In 1791, a considerable attention to religion was manifest in the town, and about fifteen persons were supposed to have become pious at that time. The pious men formed themselves into a Society for religious purposes, supposing that no Church existed in the town. It had been twenty four years since the ordination of Mr. Winter when it is probable a Church

was gathered, but being very small at the beginning, and never much enlarged at any subsequent period, was, perhaps, at this time nearly extinct.

In the spring of 1794, while the people felt very anxious to obtain a Minister, an impostor presented himself, who had well nigh done them great injury. His real name was Frost. He belonged to Connecticut, and had been a pettifogging lawyer in that State, and in the State of New-York. After this, he went into Berkshire County in Massachusetts, with the professed design of studying Divinity ; but being discovered in some very base conduct he absconded, and going to Londonderry in New-Hampshire, resided for a short time with Rev. Mr. Morrison. From that place he came to Bath. He here called his name Benjamin Fredingburg, said he was a German by birth, and pretended to be on his way to Waldoborough to supply the German Society there. As they were destitute of a Minister at Bath, he proposed to tarry with them for a few Sabbaths. While he remained here, the Germans at Waldoborough heard of him, and some of them came to visit him. But they quickly discovered that he was no German, and his real name and character soon following him, he immediately left the place.—In the course of the next year Mr. Hugh Wallis was employed to preach at Bath, and arrangements were made for his settlement. The town had now increased considerably, and societies of different denominations had been formed. It was therefore thought expedient to form a Parish distinct from the town, and to organize a new Church. Rev. Mr. Wallis was ordained Pastor of this Church to-

ward the close of 1795. The new Church was gathered principally from the religious Society which had been formed after the revival about four years previous. In a few years some difficulties arose in the Society, and Mr. Wallis requested a dismissal, which after taking the opinion of a Council was granted. This event took place July 15th, 1800. For five succeeding years the pulpit was supplied a part of the time. The preachers were Mr. James Davis, Rev. Hezekiah May, Mr. Nathan Waldo, Mr. Bradford Mercer, and Mr. Samuel Robbins; but neither of them were invited to settle. In the autumn of 1805, Rev. Asa Lyman was employed, and in January following was installed Pastor of the Church. Mr. Lyman's ministry at Bath continued about two years. In March 1808, he was dismissed by mutual consent, and the people were left destitute. The present Pastor of the Church, Rev. John W. Ellingwood, was ordained there November 4th, 1812.

A little previous to Mr. Lyman's settlement at Bath those inhabitants of the town, who had not formally united with any of the societies already established, proposed to organise themselves, and settle a Minister distinct from the other Congregational Parish. On the 21st of December 1805, a Church of ten persons was organized, and Rev. William Jenks was ordained. All the other religious societies in the town had been formed as poll-parishes. This embraced the residue of the town, and according to established usage is the first Parish, while the Church connected with it being later in date than the other, is, of course, the second Church.

Mr. Jenks remained in Bath a little more than twelve years. In the autumn of 1812, he was elected Professor of the oriental languages in Bowdoin College ; and about the same time was invited to take the Pastoral care of the first Church in Portsmouth, then vacant by the death of the much lamented Dr. Buckminster. A Council was convened in November of that year, who advised Mr. Jenks to give a negative answer to the call of the Church in Portsmouth, but to accept the Professorship at the College, as he could discharge the duties of this, without the necessity of being dismissed from Bath. This was accordingly done. But the Society at Bath was small, and had to struggle with many difficulties ; and in February 1818, the civil contract between Rev. Mr. Jenks and the Parish was dissolved, and he removed to Boston, but by desire of the Church he still retains his pastoral relation to them.

## CHAPTER IX.

1743.

At Windham in Cumberland County the next religious establishment was made ; and as the settlements in Gorham were made about the same time, we shall find it convenient to sketch the history of both Churches in one Chapter.

The land in Windham was granted previous to the year 1740. Most of the original proprietors belonged to Marblehead in Massachusetts, and the plantation took the name of New-Marblehead and was incorporated by its present name in 1762. On the first settlement of their town, the Proprietors took measures to provide for the regular support of a Minister. They procured as a candidate Mr. John Wight, and in the month of December 1743, a Church of six persons was formed, and Rev. Mr. Wight ordained. He lived and laboured in the Gospel there until his death, which took place in the summer of 1754. At this time the Indians were exceedingly troublesome in and about Windham ; the inhabitants lived in great jeopardy, and being few in number, and feeling themselves unable to support a Minister, they petitioned the General Court for aid, by obliging the proprietors of land there to settle and support a Minister among them.\* After several years some aid was obtained in this way, and another Minister ordained. This was Rev. Peter Thatcher Smith, the son of Rev. Mr. Smith of Portland. He was ordained Sept.

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\* Province laws page 296.

22nd 1762, at which time there were only thirty-nine families in the town. Mr. Smith remained in the ministry nearly thirty years. He was at length dismissed by mutual consent in 1790, and is still living in the town, a respectable magistrate, and member of the Church.

The third Minister of this people was Rev. Nathaniel Stone, who was ordained October 1st 1798. After remaining in the pastoral office a little more than six years, Mr. Stone was dismissed without any ecclesiastical formalities, according to a previous arrangement between him and the people. This event took place in February 1805. During the ministry of Mr. Stone the lands reserved in the town for the use of the ministry were sold, the money funded, and a foundation thus laid for the future support of the Gospel in the town. Notwithstanding this the people were destitute of a stated Minister more than four years. At length, in the summer of 1809, Rev. Asa Lyman, who was employed in a School in the town, was engaged to preach. In September of that year he was invited to take the pastoral charge of the Church, and a Council was assembled to consummate the contemplated union. But finding that it was not considered as a permanent settlement the Council declined proceeding, and on November 30th the Church installed him. This relation continued about six months, and they were again left destitute. Rev. Gardiner Kellogg is the present Pastor of the Church, who was installed April 25th 1811.

Windham has never been favoured with such an at-

tention to religion as might be termed a general revival, and consequently the Church has always been small. When it was organized, in 1743, it consisted of six persons beside the Pastor. When Mr. Smith was settled in 1762, there were fourteen members, and when Mr. Stone was ordained in 1798, only two male members of the Church could then be found. The number is still inconsiderable.

The town of Gorham was originally settled about the same time with Windham, but no Church was gathered there until about seven years after the ordination of Mr. Wight. Rev. Solomon Lombard was the first settled Minister of Gorham, and was ordained at the time of the organization of the Church in the year 1750. "After some years the Church and people became dissatisfied with him, upon what account is not now known. In January 1757, a Council was called with a view to dismiss him. Three fourths of the Church appeared against him; but proved nothing to satisfy the Council that he ought to be dismissed. They advised, that he should continue to preach to those, who adhered to him, as he had declared himself ready to do, depending on their pleasure for support. The aggrieved party withdrew, by consent of the Church, and chose Mr. Townshend their Pastor, who was set apart by lay ordination. He is said to have been a humble man and a faithful Preacher; but was acknowledged neither by Mr. Lombard nor the neighbouring Ministers."\* Mr. Townshend

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\* Manuscript History of the Church in Gorham, on the files of Gungah-  
and Association.

lived but a few years. After his death a conciliating spirit appeared, and a reunion of the Church was proposed, provided Mr. Lombard should be dismissed.— This was agreed to by all concerned, and a Council was invited consisting of the first Church in Biddeford, the second in Scarborough, and the Church in Buxton, for the purpose of dismissing Mr. Lombard, and uniting the two Churches in one. \* This took place on August 15th 1764.

Soon after the dismissal of Mr. Lombard, the people sought a candidate for settlement, and employed Mr. Peletiah Tingley with that view. In February 1766, the town gave him a call to settle, which he declined. Toward the winter following Mr. Josiah Thatcher was engaged to supply the pulpit, and in October of the following year he was ordained to the pastoral care of the Church. After some years difficulties arose, and in August 1779, by advice of Council he was dismissed. The people had now occasional preaching, but employed no person with a view to settlement for about two years. In August 1781, Mr. Caleb Jewett was employed to preach for six months. In January following the people gave him a call, and in November 1783, he was ordained. Mr. Jewett continued in the ministry at Gorham about 17 years. He was not formally dismissed, but ceased preaching about the beginning of the year 1800, and died soon after.

The next Minister of this people was Rev. Jeremiah Noyes. He was ordained November 16th 1803, but

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\* Records of 2nd Church in Scarborough.



was soon taken off his labours by ill health, and died in about three years after his settlement. For two years after the death of Mr. Noyes the Church was in an unsettled state, but toward the close of that period Rev. Asa Rand, the present Pastor of the Church, was employed as a candidate, and ordained January 18th 1809.

## CHAPTER X.

1747.

BRUNSWICK.

The first settler in this town was a Mr. Purchase, who lived near the head of Stevens' river, and traded with the Savages, of whom he obtained grants of lands in the year 1675. \* The ancient settlement was called Pegypscott, from the Pegypscott Indians, who formerly inhabited the region of Androscoggin river, and included what is now Topsham as well as Brunswick. The inhabitants were few in the early settlement, and in the year 1690 the town was entirely depopulated. † Thirty years after, some of the former inhabitants returned with others, and in May 1735, they petitioned to be incorporated as a town. The petition was signed by twenty-nine persons. Among the reasons assigned why their request should be granted, they stated that they had procured "a pious and orthodox Minister" to settle with them, and considered it necessary to be vested with power to lay a tax in order to raise money for his support. This petition was immediately granted, but by some mistake the act of the Legislature did not receive the signature of the Governor until June 27th, 1737. The Minister referred to in the petition was Rev. Robert Rutherford. At what time he began to preach in the town is uncertain, probably from all circumstances, about the time the inhabitants petitioned for incorpora-

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\* Hubbard cited by Sullivan page 177.

† Sullivan page 178.

tion. He was the only Minister of Brunswick for seven years. It does not appear that any Church was gathered during his Ministry, nor that he had any regular ordination there. A civil contract only was made between him and the people, and a regular salary offered him provided he spent his life among them; but he left the place in the early part of the year 1742. \* In June of that year a committee of the town were authorized to agree with Rev. Jonathan Pierpont to preach two or three months. In September of the same year it was voted in town meeting "that Rev. Samuel Osborne and Rev. James Morton, be neither of them employed in the public work of the ministry in this town for the future." This vote implies that they had lately preached there for a time. At the same meeting a person was appointed to agree with some "orthodox" Minister to preach the ensuing winter as a probationer, and to settle if he and the inhabitants of the town could agree. In the month of November following, a person was sent to Falmouth to treat with Rev. Mr. Hodge, then at that place, respecting preaching at Brunswick for four or six months. The next Preacher at this place was a Mr. Bosworth who laboured with the people a short time. In February 1744, an attempt was made to settle Mr. James Morton, which failed, and the people were probably destitute of stated preaching for about three years. In December 1746, the town voted to invite Mr. Robert Dunlap to preach for them for a term of time with a view to settlement, and agreed to pay him four pounds old tenor per Sabbath.

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\* Mr. Rutherford died at Thomaston. See Chap. 17th.

Mr. Dunlap was born in Ireland, in the County of Antrim, and province of Ulster, in August 1715. He was educated at the University of Edinburgh, and after having completed his Collegiate course, he commenced the study of Divinity.

At the age of nineteen years he received the degree of A. M. and was licensed to preach. In the spring of 1736, he embarked for America. The vessel in which he sailed was wrecked on the Isle of Sable, and Mr. Dunlap with some others of the crew were landed on the Isle of Canso. By direction of Governour Shelby he was taken from this place in a small fishing vessel to Cape Ann in Massachusetts, and thence went to Boston. He soon left Boston and engaged in a School in Dracut. In a short time he left Dracut, and removed to Nobleborough in Maine. After this he resided awhile at Boothbay, and then at Sheepscutt Bridge in New-Castle, from which place he came to Brunswick.\* After some time spent on probation, the town agreed to settle him as their Minister, offering him an annual salary of 200*l.* old tenor and to hire him a house during the war. It was agreed between Mr. Dunlap and the people that he should be ordained in Boston, and Deacon Samuel Hinkley and Mr. Ebenezer Stanwood were appointed as commissioners to repair to Boston on behalf of the town, and receive Mr. Dunlap as their Minister. Accordingly, during the summer of 1747, Rev. Mr. Dunlap was ordained in Boston in the meeting-house of Rev. Andrew

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\* Manuscript in possession of the Dunlap family.

Le Mercier, Minister of the Protestant French Church,\* by a Presbytery composed of Rev. Mr. Le Mercier, Rev. Mr. Morton of Colrain, Rev. Mr. Davidson, of Londonderry, Rev. Mr. Wilson, and Rev. Mr. McLothlin.

Mr. Dunlap continued the Minister of Brunswick about thirteen years. Some difficulties had arisen between him and the people respecting the payment of his salary, and a Council was proposed to advise in the case. Rev. Mr. Smith of Falmouth, Rev. Mr. Morrill of Biddeford, and Rev. Mr. Lorrain were invited. The result of this Council is not now known, but it led to the speedy dismissal of Mr. Dunlap, which appears to have taken place in October 1760.† Another candidate was immediately sought. The committee of the town were directed to apply to Mr. Fairfield or Mr. Whitwell to preach on probation, but neither of them were obtained. In August of the year following Mr. John Miller was engaged, and in December the Church and town concurred in giving him a call. In Novem-

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\* "A small brick Church was built in School street, by some French Protestants, who came hither after Louis 14th had revoked the edict of Nantes in 1686, and suppressed Protestantism in France, when many thousands Hugonots were obliged to leave it. The descendants of the founders of this house, as they formed new connexions gradually dropped off. Those who remained were few in number, and the support of a Minister was an expense they could not well continue. The Rev. Andrew Le Mercier, a worthy character, disisted from officiating. The house was afterwards purchased by a new society and Rev. Andrew Croswell installed in it. It is now (1794) used as a Roman Catholic Chapel." Mass. Hist. Coll. Vol. 3, page 264.

† Mr. Dunlap was never settled again in the ministry. He lived in Brunswick until his death which took place June 26th 1776.

ber 1762, Mr. Miller was ordained. Very little can be ascertained respecting the state of the Church previous to this period; nor can any certain date be fixed for its organization. At the settlement of Mr. Dunlap no mention is made of a Church act, and all the necessary measures were taken by the town. It is therefore most probable that Mr. Dunlap gathered the Church at some time after his ordination. It was originally established on Presbyterian principles, and so continued during the ministry of Mr. Dunlap. After the settlement of Mr. Miller it assumed a mixed character for about seven years. The number of Church members were then about seventy, among whom were seven Deacons. In the year 1769, Mr. Miller declared himself a Congregationalist. Some few difficulties arose in the Church on this account, but they were soon amicably adjusted, and it appears that the Church consented to the alteration without a formal vote. For twenty years after the settlement of Mr. Miller, the Church and people were at peace among themselves, and the Society was in as prosperous a state as other Societies during those days of trial in the country. Several lay Exhorters had, about that time, visited Brunswick, and been the occasion of no small division among the people. In 1785, the Church took the subject under consideration, but being somewhat divided in sentiment among themselves, it was thought best not to take any very decisive measures. But now a series of difficulties commenced between Mr. Miller, and the Church and people. In June 1786, the town voted to dismiss Mr. Mil-

let. In May following the Church voted on the same subject, and found a majority of nearly two to one in favor of retaining him. This led to another town meeting, when a majority was found in his favor. The difficulties still continued, and in June 1788, it was proposed to call in a Council to advise them; but there is no evidence that a council ever assembled on this occasion. Before the close of the year Mr. Miller died in Boston.

After the death of Mr. Miller and before the settlement of his successor, the town employed a number of candidates for settlement. In August 1792, the Church voted to invite Mr. Abraham Moore to settle with them, which he declined.

Rev. Ebenezer Coffin, their next Pastor, was ordained June 23d 1794, and after preaching eight years, he was dismissed.

After the dismissal of Mr. Coffin the people employed a number of Preachers, and were often destitute. In 1810, Mr. John Bartlet, since settled in Marblehead, had an invitation to become their Minister, but the want of unanimity led him to refuse. In the same year Mr. Benjamin White, afterward the Minister of Wells, received an invitation to take the pastoral charge of this Church, but for a similar reason he declined.

In May 1811, Rev. Winthrop Bailey was ordained Pastor of the Church in Brunswick, which was then reduced to seventeen members. Three years after, the circumstances of the Parish induced Mr. Bailey to ask a dismissal, which after taking the advice of a Council was effected in April 1814. Mr. Bailey has since been

installed at Pelham in Massachusetts, and the Church at Brunswick is still destitute of a stated Pastor.

We have already remarked that the ancient Pegypscott settlement lay on both sides of Androscoggin River including Topsham as well as Brunswick. It will be proper therefore to notice the Ecclesiastical affairs of this town in connexion with the town of Brunswick.

After the entire destruction of the ancient settlement in 1690, nothing was attempted for ten years. In the year 1700, another attempt was made, but the Indians again rendered the situation of the few families, who had settled there, so unpleasant that the town was nearly or quite abandoned ; and it was not until 1730, that the settlement was permanently made. Even then it was inconsiderable, containing, in 1750, only eighteen families. \* Nine years after this a meeting-house was built, and in 1764, the town was incorporated. The principal settlement being made near the falls, directly opposite to the settlements in Brunswick, an intimate connexion subsisted between the two towns ; and from several circumstances it seems highly probable that the people at Topsham generally attended public worship at Brunswick. The consideration of one fact shews this to have been their practice. In 1752, the town of Brunswick petitioned the Legislature to annex Topsham to them for the support of their Minister, except the people of Topsham would engage to pay Rev. Mr. Dunlap eighty pounds, old tenor, that year. † The

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\* Massachusetts Hist. Cdl.

† Brunswick town Records.



towns were both small at that time, and very probably Mr. Dunlap performed pastoral duties in both places as occasion called.

After this, the people at Topsham began to have preaching among themselves, and in the year 1771, a Presbyterian Church was organized there by Rev. Mr. Murry then of Booth-Bay, and Rev. Joseph Prince. It consisted of twenty-seven members. The Church and town were occasionally supplied with preaching, but no Minister was settled with them for eighteen years. At length in September 1789, Rev. Jonathan Ellis was ordained at Topsham. The old Church had dwindled away, and at the ordination of Mr. Ellis it was reorganized on Congregational principles, and continues so to the present time. In the year 1810 Mr. Ellis was dismissed without any ecclesiastical formalities, having ceased preaching several years before, and the Church is now reduced to less than twenty members, and is destitute of a settled Minister.

## CHAPTER XI.

1754.

The next religious establishment in the State was made in the town of New-Castle. This town was formerly under the government of the Duke of York, and was known by the name of Dartmouth, in the County of Cornwall. A settlement was made in the town as early as in any part of the Pemaquid country. A fort was built on a neck of land on Sheepscutt River, which with all the buildings were destroyed by the Savages in the year 1680, and the inhabitants dispersed.\*

At what time the town was resettled is uncertain. Their records commence with the year 1754. The inhabitants then in the town had, probably been educated as Presbyterians, for they chose that form of Church government, and had put themselves under the care of the "Boston Presbytery." It seems that Mr. Alexander Boyd had been preaching in the town, previous to its incorporation, for in the same year (1754) the town voted to appropriate 40% toward supporting the Gospel among them, and appointed James Clark and Robert Hodge a committee to attend the meeting of the Presbytery at Boston, to present a call to Mr. Boyd to become their Minister. By advice of the Presbytery Mr. Boyd returned an affirmative answer, and with the consent of the town the Presbytery appointed the Tuesday after the third Sabbath in August 1754 for his ordination. As a matter of convenience the ordination

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\* Sullivan page 165.

was appointed to take place in the Presbyterian meeting-house in Newburyport, and the following trial was appointed for the candidate on that occasion: "A popular Sermon upon John xiv. 19, and an Exegesis upon that question—An peccatum originale sit in sua natura damnabile?"\* But the vessel in which Mr. Boyd and the committee were embarked being detained by contrary winds, he did not reach Newburyport at the time appointed for the ordination. It was therefore postponed until Sept. 19th of the same year, when it was duly performed. On this occasion Mr. McGregore, of Londonderry, preached from 2 Tim. ii. 3. Mr. Moorhead of Boston, gave the charge, and Mr. Parsons of Newburyport, presented the right hand. The inhabitants of the town of New-Castle were not unanimously in favor of Mr. Boyd. At the time of his ordination a remonstance was presented to the Presbytery from Nathaniel Winslow and others who called themselves Congregationalists, and who objected to having Mr. Boyd <sup>with</sup> over them. † But their objections did not prevail. After the ordination the difficulties increased rather than diminished, and the town was divided into powerful parties. In June 1756, a vote was obtained in town meeting not to receive Mr. Boyd as their Minister; but it was immediately objected that he had been received. The town then agreed to submit the question to the Presbytery, but voted that he should not preach at Damariscotta side of the town. At the an-

\* Presbyterian records for May 15, 1754.

† Ibid.

annual meeting in the ensuing spring, it was proposed by the town to enquire into the reasons why the Sacrament of the Lord's supper had not been administered by Mr. Boyd since his ordination. It does not appear that any particular inquiry was made concerning this matter, but the town voted that Mr. Boyd's conduct was a grievance to them, and at the same time they sent a man to the Presbytery with an account of this matter.

The next year found Mr. Boyd still at New-Castle, and the town still greatly dissatisfied insomuch that at a town meeting in July 1758, the town Clerk was directed to write to the Presbytery desiring the speedy removal of Mr. Boyd, which was finally effected before the close of the year.

Within two years after this, the people in the westerly part of Bristol, and the southerly part of what is now Nobleborough, called then the plantation of Walpole, had employed Rev. Nathan Ward, formerly settled at Watertown in Massachusetts, to preach to them. In January 1761, the town of New-Castle voted to become one Congregation with the ~~town~~ of Walpole, and unite with them in the settleme. Mr. Ward, on condition that he preached at New-Castle one half of the time. At the same time they voted to present a formal invitation to Mr. Ward to settle with them but in view probably of the difficulties they had with Mr. Boyd, they appointed a committee to inquire into the reasons why he had been dismissed from his former charge. In May following the town of New-Castle re-

renewed their call to Mr. Ward, and offered to support him wholly among themselves. This invitation he accepted, and matters were put in train for his installation. A Council was chosen by the town, but the time and place for performing the ceremonies were left to that Council. But before the Council had assembled a difficulty arose. Doubts were entertained whether Mr. Ward had been properly dismissed from Watertown, and application was made to the Ministers in and about Boston respecting this matter. The result of this inquiry is unknown as it respected the matter in question; but a stop was put to all further proceedings, and Mr. Ward left New-Castle.

The people were now destitute of stated preaching for four or five years. In the beginning of the year 1763, the town voted to send to Newburyport desiring Rev. Mr. Parsons to make them a visit, for the purpose of preaching a Sabbath or two with them, and advising them in their present difficulties; and also that he would procure them a candidate for settlement. But their affairs with Mr. Ward were still in an unsettled state, and in October of that year, at his request the town voted to withdraw the invitation they had extended to him, and he was soon after settled at Plymouth in New-Hampshire.

In February 1766, the town chose a committee to confer with Mr. Job Lain, who had been preaching in that vicinity and to invite him to tarry with them a while on probation. In July of that year he was invited to settle at New-Castle, but declined, and the peo-

ple were again left destitute for the space of another year. About this time Mr. Murry settled at Boothbay, and an uncommon attention to religion was manifest in all that region. New-Castle shared in the blessing, and it is supposed that a considerable number were hopefully converted. \*

In June 1767, the town invited Rev. Samuel Perley, who had been once settled at Seabrook in New-Hampshire, to become their Minister. He also declined their invitation. <sup>x</sup> After two years more a call was given by the town to Mr. William Southmayd to settle there, and in 1770, an invitation was also presented to Mr. Joel Benedict, but in both cases they failed of success.

In May 1770, some months after the town had voted the call to Mr. Benedict, the people began to think it important to have a Church organized among them. It was now about twelve years since the dismissal of Mr. Boyd, who received regular ordination as their Minister. But it may be questioned whether there was a Church properly organized at New-Castle in his day. At the time the call of the people was presented to Mr. Boyd at the meeting of the Presbytery in Boston in May 1754, William Hodge was accused before that body for some offence, and by them "remanded back to the Church at New-Castle where he belongs, to give satisfaction there *as soon as that Church shall be duly organized.*" † It is hence evident that no Church had then been gathered. By the facts already stated re-

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\* See on account of this revival in the sketch of Boothbay, Chap. 34th.

† Presbyterian Records.

specting the ministry of Mr. Boyd, it is certain that he did not administer the Sacrament of the Lord's supper there at least for three years after his ordination. It is equally certain that at the proposed settlement of Mr. Ward in about two years after Mr. Boyd left the town, the Council was chosen and all the other arrangements made by the people at large, assembled in town meeting, and no reference whatever was made to a Church. Had there been a Church existing in New-Castle at that time undoubtedly there would have been some mention made of it; and if one Minister had been considered as settled in the town without a Church, it is not strange that the people should think of settling another in the same way. But several years had now transpired. The people were becoming more numerous, and probably more enlightened. Several candidates had been among them, and it is highly probable that they now became satisfied of the impropriety of ordaining a Minister without a Church. Or if a Church had been organized by Mr. Boyd, it was perhaps small, and no additions being made to it, it had now become extinct. Be these things as they may, arrangements were now made to have a Church. But such were the imperfect ideas of the people on these subjects, that they adopted a singular method to obtain this desirable end. It was voted in town meeting to send to Rev. Mr. Emerson of Georgetown, and to Rev. Mr. Eaton of Harpswell, and desire them to choose another "sound orthodox minister," and repair to New-Castle for the purpose of gathering a Church, preparative to the settlement

of Mr. Benedict, who was still with them, for although he had not answered their call, yet he appears to have manifested a disposition to tarry.\* Whether the people expected those Ministers to make a selection from the inhabitants for a Church, is not now known. But for some reason they did not see fit to comply with the invitation.† Mr. Benedict answered the call of the people in the negative, and they were left destitute of stated preaching for three years. During this interval the town appointed a committee with ample powers to obtain a supply, and Capt. James Cargill from the committee was authorized to go until he could obtain a candidate for settlement. Mr. Jesse Reed was soon employed, and in October 1773, he received a call, but declined settling at New-Castle. The succeeding spring Mr. Samuel Wheelock was employed on probation, and in the spring following Mr. John Urguhart was there also, but neither of them were invited to settle. In March 1776, the town presented a call to Mr. Thurston Whiting, which he accepted, and was ordained in July of that year.

The town had hitherto been accustomed to Presbyterian forms, but previous to the ordination of Mr. Whiting the inhabitants voted to adopt any form that should be most agreeable to him. He was a Congregationalist, and at the time of the ordination a small Church of that name was gathered.

The ministry of Mr. Whiting continued five years and an half at New-Castle. He was dismissed in January 1782, and has never since been settled in the ministry.

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\*New-Castle Town Records, †Rev. Mr. Eaton's letter to the author.



For about fifteen succeeding years the people at this place were destitute of stated preaching. In 1794, a Mr. Williams was invited to preach on trial, but received no call. In October 1797, their present Minister, Rev. Kiah Bayley, was ordained. At that time a Church of three persons only, beside the Pastor, was organized, the old Church having become extinct. God has not since suffered this spot to become desolate, as it had previously been. The little vine has not been wasted. There was a time of refreshing from the presence of the Lord, at this place, in the autumn of 1816, and the winter following, so that in May 1817 the Church consisted of fifty-four members.

## CHAPTER XII.

1763.

The first settlements in the second range of townships from the sea in the County of York, were made between the years 1740 and 1750, although for several years after this last date, there were but a few habitations made in the whole range of territory. The first Church regularly gathered in this region was at Buxton. The place was called at first "Naragansett No. 1." When there were only twenty families in the town Mr. Paul Coffin was employed to preach there. Stipulations having been made by the inhabitants for his permanent support, a church was organized, and he was ordained in March 1763. Dr. Coffin continued to preach constantly, and perform all the pastoral labour in his parish until the summer of 1817. Age and infirmity now made it necessary that he should have assistance, and Mr. Levi Loring was engaged for this purpose. Toward autumn of the same year measures were taken for a more permanent settlement, and in November of that year Mr. Loring was ordained as Colleague Pastor with Dr. Coffin. The aged Pastor of this Church closed his life in June 1821 and Rev. Mr. Loring remains alone.

The next Church organized was at Lebanon. This place was first settled in the year 1747 and was then called by the Indian name, Towwoh. Rev. Isaac Hasey was the first Minister of the town. He removed his family there among the first inhabitants, and was

supported for seventeen years by the original proprietors of the land. The Church was organized, and Mr. Hasey ordained June 25, 1765. He lived happily with the people for more than forty years, and died in October 1812, after a short sickness. Within a few weeks after Mr. Hasey's death Mr. Paul Jewett was engaged to preach at Lebanon, and after preaching there more than a year was ordained to the pastoral care of the Church in April 1814. A considerable attention to religion soon took place, and the Church was considerably enlarged; but after a few years difficulties arose. Mr. Jewett at length requested a dismissal, and after taking the advice of a Council, the pastoral relation was dissolved in October 1819. The Church is now vacant. About fifty families are attached to the Congregational Society, and about sixty members in the Church.

## SANFORD.

This town was settled about the same time with Lebanon, and was then called Philipstown. A Calvinistic Baptist Church being the first Church gathered here, the settlement of a Congregational Minister did not take place for a considerable time. A Mr. Hall was the first person employed by the Congregational Society. He received an invitation to settle, but declined. Rev. Moses Sweat, the present Pastor of the Church, was the first Minister in this Society. The Church was organized, and Mr. Swett ordained in the month of July 1786.

## ALFRED.

This town was originally a part of Sanford. The

first permanent settlement of this part of the town, and what is now Waterborough and Lyman was made about the year 1766. The settlement was called Massabesec, from the Indian name of a large Pond in the town. Some of the first inhabitants were serious men, who knew too well the value of the public ordinances of religion to be long without them. While the settlement was very inconsiderable, and those few scattered to the distance of many miles around, meetings were held on the Sabbath, and sermons read. These feeble means were graciously noticed by the great Head of the Church, and in the year 1780, a considerable awakening took place, and a number were hopefully converted. At that time there was no Congregational Church nearer than Berwick on the one side, and Buxton on the other, and in order to give the people opportunity occasionally to enjoy the Sacraments of the New Testament, a Church of between twelve and twenty members was organized there by Rev. Mr. Little of Kennebunk, and Rev. Mr. Merriam of Berwick. In 1782, the northern part of Sanford was incorporated as a distinct Parish, and became a common centre for the newly formed Church. The attention to religion, which led to the formation of this Church, continued. The awakening in some cases was very powerful. Some of the subjects of it, were strangely affected. For a time they attended the Congregational meetings regularly, but at length became disorderly, separated, and ultimately formed the Society of the Shaking Quakers in that place.

It does not appear that the Church thus formed at Alfred ever received any accessions. Neither is it now

known whether they kept any records, or performed any Church act. It is most probable they did neither, for at the subsequent settlement of Ministers, both in Alfred and Lyman, no Church could be found, and the ordaining Council proceeded to organize one in each place. The scattered population in the north part of Sanford, Waterborough and Lyman continued to act as one people in religious matters for six or seven years after the formation of their Church. At length the north Parish in Sanford, as it was then called, began to act independently, and to take measures for the settlement of a Minister. In July 1787, Mr. David Porter was invited to settle there, but declined. Another candidate was soon obtained. This was Mr. Isaac Babbet. In December of the year 1788, the Parish gave him a call, which he also declined. In a little more than a year from this a third candidate, a Mr. Wight, was called by the Parish, and declined. Still resolved to enjoy the stated ministry of the word, the people sought another candidate, this was Mr. John Turner. In February 1791, the people gave him a call, which being accepted, he was ordained in September following. In the winter of 1793, the parish was incorporated into a town by the name of Alfred. Mr. Turner remained the Minister of Alfred nearly twelve years. He was then dismissed and afterward installed at Biddeford. The Church and people of Alfred were destitute of preaching but a short season, for in August 1804, only three months after the dismissal of Mr. Turner, the people invited Rev. Jabez Pond Fisher who had been recently dismissed from Nottingham West in New-Hampshire, to settle with them, but Mr. Fisher,

declining their invitation, Rev. Joseph Brown, who had once been settled at Shapleigh, was employed to preach on probation. After hearing him until April 1805, the people gave him a call, and he was installed in autumn of the same year. After about four years the connexion between Rev. Mr. Brown and the Church and people at Alfred was dissolved by mutual consent. The people were now dispirited, and made no more exertion for the settlement of a minister among them for several years. They received some aid from the occasional visits of Missionaries and made some small subscriptions among themselves. In the beginning of the year 1816, the spirit of the people revived. But the Church had dwindled away to a small number, and the Parish was without officers, having held no legal meeting for nearly six years. In April 1816, the Parish was reorganized, and matters put in train for employing a candidate for settlement. Mr. Nathan Douglas was employed, and in November of that year was ordained pastor of the Church, and remains with them to the present time. It does not appear that the town of Alfred was ever visited with a general effusion of the Holy Spirit. The attention to religion in the first settlement of the town has been noticed. In the spring of 1817, a considerable awakening took place, and about twenty five persons made public profession of religion. Two years after eight persons more were added to the Church.

LIMINGTON, PARSONSFIELD, LIMERICK, NEWFIELD.

Settlements were commenced in the "Ossipee country," during the revolutionary war, and a few families had moved into each of the towns of Limington, Parsons-

field, Limerick, and Newfield. The proprietors of Newfield, or the plantation of Washington as it was then called, sensible of the importance of a preached Gospel in the new settlements, made a grant of 400 acres of land to Rev. John Adams, who had been previously settled at Durham in New-Hampshire, and he removed his family to that town in February 1781.\* There were then only five families in Newfield, and twelve in Limerick. Mr. Adams was a Physician as well as a Minister, and rendered himself very useful in both professions. He preached constantly and practiced physic in those four towns for ten years, until his death, which took place at Newfield June 4, 1792. No very considerable attention to religion was excited by the labours of Mr. Adams in this region. The only religious establishment that he lived to witness there was the gathering of a small Church of six members at Limington, which was organized by him in October 1789.

In 1793, the Church at Limington in connexion with the town invited Mr. Jonathan Atkinson to settle with them in the work of the Ministry. He accepted their invitation, and was ordained in October 1794. It was a feeble society, but in 1802, a special attention to religion appeared, and a number were added to the Church. But from several causes about the year 1814, the civil contract between Mr. Atkinson and the people was dis-

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\*A writer in the Massachusetts Historical Collections thus notices Mr. Adams: "a son of this Matthew Adams was Minister of Durham in New-Hampshire, the Rev. John Adams; a man of superior natural talents, but rather eccentric in his genius. A specimen of fine writing was exhibited in a letter sent to this town (Boston) with a donation 1774 signed John Adams, and John Sullivan, the committee. The allusion to the *land of promise* was thought to be as elegant as it was pious."

Hist. Coll. vol. 5, page 211 note.

solved and he ceased preaching, but has still the pastoral care of the Church.

In the year 1793, the people at Parsonsfield made considerable exertion for the settlement of a Minister. Mr. Rufus Anderson, a graduate of Dartmouth College, of the class of 1791, was then preaching in the town. Some attention to religion appeared, and the people were exceedingly anxious that he should settle among them. He however declined their invitation and was afterward settled in the West Parish in North-Yarmouth, now Cumberland. In a little more than a year the people obtained as a candidate Mr. Benjamin Rolfe, and in January 1795, a Church was organized, and he was ordained.—Mr. Rolfe continued to preach at Parsonsfield twenty years. He was dismissed in May 1815, and is since dead. The Church in that place which was never large, is reduced to less than twenty members, and the Congregational Society to about that number of families. They are destitute of stated preaching. The Church at Limerick was organized in July 1795. Mr. Edmund Eastman was then preaching at that place. He soon received a call, and was ordained in October of that year. Rev. Mr. Eastman was an active man, and while he remained in health things were as prosperous at Limerick as is usual in places not visited by special revivals of religion. But in about fifteen years after his settlement the health of Mr. Eastman declined, and he died in Dec. 1812. The Church was small at this time, the town much divided in sentiment, and the society consequently quite feeble. For six years they were occasionally supplied with preaching from volun-



tary subscription, and from aid afforded them by Missionary Societies. In the year 1818, Mr. Charles Freeman was directed by the Trustees of the Maine Missionary Society to labour for a term of time at Limerick. The people were pleased with his ministrations and employed him for a longer period, and at length for a year, and in January 1820, he was regularly ordained as Pastor of the Church and Minister of the people.

The people at Newfield, though perhaps favored with more of the labours of Mr. Adams than either of the other towns in that region, were nevertheless longer than the others in obtaining a settled minister among them. In July 1801, a small Church was organized there. Mr. John Stoddard was then preaching at Newfield, whom the people had invited to settle, but he was not ordained there. In February 1803, Rev. John Dane was ordained at Newfield. The ministry of Mr. Dane was short, but ruinous to the Church and Society. He came into possession of all their parsonage property, and in about eleven months was dismissed for gross immoralities, and they have since been destitute.

#### SHAPLEIGH.

In Shapleigh provision was early made for the support of a Minister by a reserve of lands in the town. The town lying on both sides of a considerable pond seemed naturally divided, and it was legally so into two Parishes in February 1795. The west parish being first settled and increasing in population made arrangements for the settlement of a minister. Accordingly a Church.

having been organized previously, in January 1796, Rev. Joseph Brown was ordained. Mr. Brown's ministry at Shapleigh was soon terminated. In May 1804, he was dismissed by mutual consent, and soon after installed at Alfred. The Church and Society have never since thought themselves able to support a Minister, and have consequently been destitute. In the eastern parish no Congregational Church has ever been gathered.

#### LYMAN.

The first settlement at Lyman, called originally Coxhall, has been mentioned in connexion with Alfred. About the year 1787, the people began to act as a separate religious society, and took measures to procure a Minister. Rev. Daniel Maret, now the minister of Standish, Rev. Thomas Roby afterward settled at Otisfield, and Mr. Nymphas Hatch, were among the candidates whose settlement at Lyman seemed more or less probable. At length Rev. Jonathan Calef, who had been once settled at Canaan on Kennebeck River, was employed. The people gave him a call, a Church was gathered, and he was installed in November 1801. He remains the present Minister of the place.

## CHAPTER XIII.

1765.

Following the order of time our attention will next be directed to the Churches in the interior of Cumberland County, where we shall find the nine following, viz. New-Gloucester, Standish, Gray, Bridgton, two in Minot, Durham, Otisfield, and Raymond. We begin with

## NEW-GLOUCESTER.

The town of New-Gloucester was granted by the General Court of the then Province of Massachusetts Bay to sixty inhabitants of Gloucester in Essex County, March 27, 1736, and confirmed to them in July of the following year. The settlement of the town was immediately commenced, and a saw mill and twelve log houses built. The first opening in the town was made by Jonas Mason, Esq. who afterwards settled at North-Yarmouth. It was on the northeast side of the hill now called "Harris' hill," on the farm afterwards occupied by Mr. Washburn. Some trees were also felled the same summer by a Mr. Russell, on the opposite side of the road, nearer the bottom of the hill. But the Indians were so troublesome, there being no settlements to the north of them, that the town was abandoned for seventeen years. In 1754 it began to be inhabited, many of the original proprietors settled there, a garrison was built for security against the Savages, and the town was soon regularly organized.

It was the laudable practice of that day for the pro-

prietors of new towns whether actual settlers or not, to lead the way in the settlement of Ministers. Accordingly, the proprietors of New-Gloucester gave a tract of land in the town for the support of the Ministry, and a lot near the centre of the town for the first settled minister ; they also immediately took measures for obtaining a candidate. Mr. Russel, who afterwards settled as a Physician in North-Yarmouth, and Rev Samuel Eaton since settled in Harpswell, each received a call to settle at New-Gloucester but declined. In the autumn of 1764, Mr. Samuel Foxcroft son of Rev. Thomas Foxcroft of Boston, was employed to preach on probation. He was soon invited by the people to settle with them, and on the 16th of January 1765 a Church was organized, and Mr. Foxcroft ordained. The original members of the Church were eight in number, of whom none now remain.\* There being no Meeting-house in the Town, at first public worship was attended in the Garrison.† For a number of years Mr. Foxcroft's salary was paid by the proprietors, and all things were conducted with harmony both in Church and Parish. After sixteen years, from some cause or other, difficulties arose, so that in 1783, a Fast was held by the Church on account of their troubles, and to seek of God a right way for themselves and their children. In March of the succeeding year the town appeared to be

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\* Their names were Samuel Foxcroft, John Tufts, Jabez True, Daniel Merrill, Moses Woodbury, William Stevens, Ebenezer Mason and Peleg Chandler.

† The Garrison stood about 100 rods south-west from the Meeting house, on the lower side of the road.

much disaffected and proposed to the Church to obtain another preacher for two months, but to this proposal the Church would not accede. Things now seemed to be coming to a crisis, and in May following Mr. Foxcroft requested a dismissal. A Council being called advised against such a procedure, and proposed conciliatory measures on both sides. These were accordingly adopted, and arrangements were amicably made for the settlement of a Colleague with Mr. Foxcroft. In January 1786, the Church and Parish concurred in an invitation to Mr. John Wilder to settle with them, but he declined, and is since settled in Attleborough in Massachusetts. Mr. Foxcroft ceased preaching, and relinquished his salary, in order to open the way clearly for the settlement of another Minister, although he was not dismissed. The people soon employed Mr. Nathan Church, now the Minister of Bridgton, to preach on probation, and in March 1787, united in giving him a call, but he also declined their invitation.

A dark cloud now appeared to hang over the Church and they had but little encouragement to seek another candidate. At this state of their affairs Mr. Foxcroft again commenced preaching, and we hear of no more difficulties for nearly three years. The year 1791 will be long remembered by the people who then lived in New-Gloucestcr. In that year a young man named Wait Cornwall, a native of Connecticut, who had lately been licensed to preach, journeying for his health came to New-G loucestcr and spent several months with Rev. Mr. Foxcroft. He was very much devoted to the cause of Christ, and appeared to feel deeply the worth

of souls. His preaching and private addresses were solemn and pungent, and the people soon became uncommonly attentive to the subject of religion. The public assemblies became crowded and solemn, and private meetings for conference and prayer were frequently held. The awakening while it lasted was exceedingly powerful, great emotions were sometimes discovered during public worship, and in most cases very strong impressions of the importance of religion were made. It is difficult to ascertain the precise number of those converted during this season of awakening, but the excitement was very considerable, and there is reason to believe that much good was effected. This season of religious attention, after what had taken place at New-Gloucester, was like the clear shining after the rain, and was doubtless refreshing in no small degree to those who like pious Simeon and Anna of old were waiting for the consolation of Israel. But this pleasant prospect was soon obscured. The uneasiness between the Pastor and the people soon shewed itself again, and in January 1792 Mr. Foxcroft again requested a dismissal, to which the Church consented without the advice of a Council.

Mr. Nathan Bradstreet was soon engaged to supply the pulpit, and in October of that year received an unanimous call of both Church and parish to settle with them. He however declined their invitation, and was settled afterward at Chester in New-Hampshire. Toward winter it became a question with the Church whether Mr. Foxcroft was really dismissed, and to make

it certain, in January 1793, they passed a vote to that effect as they had done the year before.

During the ensuing summer Mr. Otis Crosby was employed by the people to preach with them. Divine influences appeared to be afforded in a considerable degree, and some whose attention had been excited by the preaching of Mr. Cornwall, now gave evidence of a change of heart. In November of this year a call was presented to Mr. Crosby to take the pastoral charge of the Church, to which he returned an affirmative answer, and June 19, 1794, was appointed for his ordination. But God had appointed a different result to the affairs of the Church and people at New-Gloucester; and they had still to contend with many troubles. As the spring opened Mr. Crosby's health, naturally feeble, began rapidly to decline. He lingered through the summer, and all hope of his recovery being taken away, in October his affirmative answer was returned to him at his request, that the way might be open to the employment of another candidate, and he closed his life, May 29, 1795. About the time Mr. Crosby recalled his affirmative answer, the people employed Mr. Hugh Wallis, who was afterward settled at Bath, to preach, and in December of that year gave him a call, but he refused to settle with them.

The pulpit was supplied with preaching during the summer of 1795, but no person was employed as a candidate for settlement. Indeed after such a series of difficulties as the people had encountered for twelve years it was not strange that they should feel almost dispirit-

ed. At this time it was suggested by some of the Church that the improper manner of Mr. Foxcroft's dismissal might be one cause of the frowns of Providence which they then felt; and after consultation they agreed to call a council to advise them what course they had best pursue. The result of that council is now unknown. For more than two years longer the people employed no candidate for settlement. They had many preachers for short terms of time, and were often destitute. In the summer of 1798, Mr. James Boyd, who had once been a Preacher in the Methodist connexion, was engaged to preach on probation. In October of that year he received a call to settle, and having answered it in the affirmative, a Council was summoned for his ordination. But a strong opposition was made and the Council declined proceeding. Another Council was invited, and then a third, but the opposition rather increased than diminished, and new and more serious difficulties presented themselves to the minds of each Council as they proceeded, and the idea of an ordination in this case was abandoned. Mr. Boyd soon left the town, and was afterward settled for a time in Bangor.

Again the Church and people at New-Gloucester were left in a divided state, and peace and harmony seemed forever exiled from them. After the unpleasant excitement occasioned by these proceedings, had subsided in some measure, the people still anxious for a Minister, sought another Candidate. They employed Mr. John Dane. After a term of probation he received a call in May 1801, and returned an affirmative answer.



But the Council when assembled found so many objections to the Candidate, some presented to them by a respectable minority of the Parish, and some arising from other circumstances, that they declined proceeding to ordination. Mr Dane was afterward settled at New-field in York County.

It was but a few weeks after Mr. Dane left the town that Mr. Elisha Mosely was employed as a Candidate. In October of the same year he received a call, which he soon answered in the affirmative, and was ordained February 10th 1802. Thus in an unlooked for moment harmony was restored to the Church and Parish after a painful scene of difficulties of nearly twenty years continuance. Rev. Mr. Mosely remains still pastor of the Church, and the ancient troubles remain but as the tales of former times.

Mr. Foxcroft lived to witness the settlement of his successor, and see harmony once more restored to the Church in whose welfare he felt deeply interested. He died much respected, and lamented March 9, 1807, at the age of 72 years.\*

#### STANDISH.

The town of Standish was granted in the year 1751, to two companies of men who assisted in the reduction of Louisberg. Inhabitants soon moved in, and the plantation was commenced under the name of Pearson-town. Agreeable to the laudable custom of that day, the Proprietors soon engaged a Preacher. The gentleman employed was Mr. John Thompson, son of Rev.

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\* See Appendix, No. 4.

William Thompson of Scarborough. After preaching on probation, proposals were made for his settlement, which being acceded to, a Church was organized, and Mr. Thompson ordained its Pastor.

This took place in October 1768. The ceremonies of ordination were performed in the Rev. Mr. Smith's Meeting-house in Portland. At this time there were about thirty families in Standish.

Mr. Thompson's salary was paid by the proprietors for eight years. During the revolutionary war the troubles on the sea coast drove many inhabitants back, and the settlement at Standish was greatly increased. The original proprietors supposing that the inhabitants were now well able to pay their Minister, withheld their usual support in the spring of 1776. Mr. Thompson still continued his labours for five years without any compensation. At length in the year 1781, he suspended his ministrations at Standish, and sought other fields of labour. After two years the pastoral relation was formally dissolved, and Rev. Mr. Thompson was installed at Berwick. The Society at Standish remained in a broken and destitute condition for twelve years after Mr. Thompson's dismissal. Providence at length opened the way for the settlement of another Minister at this place, and in the year 1793, Rev. Jonathan Gould was ordained. But they were soon again destitute, for Mr. Gould lived only a year after his ordination. One year elapsed after this event before the present Pastor of the Church, Rev. Daniel Maret, was ordained.

## GRAY.

The Church in Gray was embodied in the month of August 1774, by a Council convened for that purpose, and then consisted of seven male members. In June of the following year, Rev. Samuel Nash was ordained to the pastoral care of that Church, and continued his ministrations a little more than seven years, when by advice of Council his ministerial relation was dissolved. The people were destitute of stated preaching two years. During the summer of 1784, Rev. Samuel Perley who had been once settled at Seabrook in New-Hampshire, and then recently dismissed from Moultonborough, was employed as a candidate. After hearing him the people gave him a call; the Church saw fit to adopt the Presbyterian form of government, and Mr. Perley was installed its Pastor on the 8th of September in that year. Mr. Perley continued in office until May 1791, when by mutual agreement between him and the people he ceased preaching. After this, the Church being left as sheep without a shepherd, were scattered. Their number, which had ever been small, was diminished by deaths and removals, until only two male members remained. For twelve years they continued in this broken and scattered state, having only occasional preaching. In 1803, Rev. Daniel Weston, the present Pastor of the Church, was employed to preach on probation. In October of that year a council was called to consider the state of that people. After due examination the Council were of opinion that the Church was extinct, and they proceeded to embody one anew on Congregational

principles. The two male members who remained, with eight others constituted the new Church. To these ten the Council gave the right hand of fellowship, and greeted them as a sister Church. The next day Mr. Weston was ordained to the pastoral care of the new Church.\*

## BRIDGTON.

The first family moved into Bridgton in the autumn of the year 1769. From that time the permanent settlement may be dated. In the month of August 1784, Rev. William Fessenden of Fryeburg, attended by Hon. Simon Frye as a Delegate from the Church repaired to Bridgton and organized a Church there of ten male members, and seven females. The first candidate ever called to take the pastoral care of this Church was their present Minister, Rev. Nathan Church, who was ordained June 17, 1789.

## MINOT.

The towns now Minot and Poland were originally the plantation called Bakerstown. Religious privileges were not regularly enjoyed here for several years after the first settlements were made. In October of the year 1792, Rev. Jonathan Scott who had been recently dismissed from Yarmouth in Nova Scotia, being on his way to Boston by water, was detained by contrary winds in North-Yarmouth over the Sabbath, and preached there to great acceptance. † He here became acquaint-

\* Manuscript History of the Church in Gray on the files of Cumberland Association.

† His text on that occasion was Isaiah xxxv. 10. "And the ransomed of the Lord shall return &c.—It was a time of much religious excitement at North-Yarmouth, and both the Sermon and the attendant circumstances will be long remembered by many people there.

ed with Rev. Mr. Gilman, by whose means the people at Minot obtained some knowledge of him. "A Church the year before had been organized in the plantation; and it having been the time of some special attention to religion, a strong desire prevailed to enjoy Gospel privileges. Accordingly a committee of the Church in the spring of 1793, repaired to Mr. Gilman, and authorized him to write to Mr. Scott to come among them and preach the Gospel. Not receiving the letter under six months, he reached this place, for the first time December 11, 1793. He spent the winter and a part of the spring in preaching among the people, and in June 1794, again visited his family at Yarmouth. Before leaving Bakerstown, the people by their committee proposed to him to come among them again. But he gave no assurance that he should comply with their request. He spent most of that summer in preaching to his former people in Yarmouth. In August he again left Yarmouth, and reached this place about the middle of September. Not long after this, the people become intent that he should remove his family, and take up his abode with them. About sixteen families in the northerly part of the plantation, made proposals for his support for one year and an half. In these proposals all the members of the Church in regular standing were agreed. After duly weighing these proposals, he consented, and turned his thoughts to the subject of bringing his family to Bakerstown. This was effected by the assistance of a kind providence, and they arrived here May 1st 1795.

Before the year and an half had expired, the plantation

became an incorporated town by the name of Poland. Attempts were therefore made that as a town he should be settled in the ministry among them; but such attempts were not successful. This induced a number of persons, nearly one hundred, and mostly heads of families, to enter into a covenant and agreement to call Mr. Scott to the work of the ministry among them. In this call there was a concurrence of the Church. After deliberation, he gave an affirmative answer, and, by an Ecclesiastical Council, he was installed pastor of the Church and covenanted Society in Poland, July 27, 1796."\*

In the year 1802, the town of Poland was divided, and the northerly part, which included the greater part of Mr. Scott's Society, was called Minot. In about three years after this, two Meeting-houses were built in Minot, which gave rise to a series of difficulties both in the Church and Parish. At length a division took place. Mr. Scott was dismissed from his original charge, and installed as Minister of the Church and Parish in the eastern part of the town. This happened in August 1805. Rev. Mr. Scott continued Pastor of the Church in Minot about twenty three years. In the beginning of February 1819, his health became so much impaired that he was constrained to suspend his public labours. He lingered through the summer, and died in October following at the age of seventy-five. After the installation of Mr. Scott in the eastern Parish in Minot, measures were adopted for the regular organization of a

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\* Rev. Mr. Greely's Sermon preached at Minot Oct. 24, 1819, soon after the decease of Rev. Mr. Scott.

Church in the Western part of the Town, which was effected in October, 1806. It then consisted of 17 members. The original members all belonged to Mr. Scott's Church from which they were dismissed at this time. In February 1811, Rev. William Pidgin, formerly of Hampton in New-Hampshire, was installed Pastor of the second Church in Minot, in which station he remained a little more than eight years, and was then dismissed. This took place August 14, 1819.— Both Churches are now destitute of Pastors.

## DURHAM.

This Town, which was originally a part of the Peggyscot claim, lies immediately above Brunswick on the Androscoggin. Some inhabitants moved into the town before the revolutionary war. The first settler in the town was Major Gerrish, who lived in the southerly part of the town toward Freeport. Colonel Royal of Medford was a considerable proprietor in the town, and before the act of incorporation the plantation was called Royalston.

The first person who preached here for any considerable time was Rev. Mr. Chapman, who had been dismissed from a Church in Methuen. He came to Royalston about the year 1790, and tarried nearly a year. Some conversation was had among the people respecting settling him, but no effective steps were taken.

In March 1796, Rev. Jacob Herrick, the present minister of Durham was ordained there, and a small Church was gathered by the ordaining Council. The early part of the year 1815 was a season of considerable at-

tention to religion in that town, and eventually produced an accession to the Church of about twenty members.

#### OTISFIELD.

The Congregational Church in Otisfield, was gathered in the year 1797, and then consisted of eight male members. At that time Rev. Thomas Roby, who had been once settled at Mansfield in Massachusetts, was installed its Pastor. Mr. Roby continued to preach about fourteen years. Toward the close of this term very few people attended meeting, and the society was in a state of declension. In 1811, Mr. Roby was dismissed, and for two years the people had but little preaching among them. In the year 1813, the Cumberland association agreed that each Minister belonging to it should spend a week in missionary labours in some of the destitute places in that County. Several of them went in succession to the town of Otisfield. A considerable attention to religion was the immediate fruit of this labor of love. The Church and people were aroused, and in November 1814, Rev. Josiah Goodhue Merrill was ordained over them. Ten persons were very soon added to the Church. Three years after some religious excitement was again visible, and in the course of two years twenty-four more were gathered into the fold.

Thus did a very little extra labour of the settled Ministers in the vicinity, result in the upbuilding of a decaying Church, and the reanimating of a Society then prostrate in the dust. Will not others be stimulated by this example, and generations yet to come rise up and call them blessed?



## RAYMOND.

The church in this town is of recent date. In the month of November 1813, a Council was convened there consisting of the Rev. Mr. Herrick of Durham, Rev. Mr. Bradley of Westbrook, and Rev. Mr. Miltemore of Falmouth, who organized a small church in the Town. It has never been greatly enlarged, and has not yet enjoyed the ministrations of a stated Pastor.

## CHAPTER XIV.

1767.

## BOOTHBAY.

This town was originally purchased of the celebrated Indian Sagamore, Robin Hud or Hood, by Henry Curtis, in January 1666. Some of the lands were afterwards held by John Ludgate of Boston, and called Wingance. In September 1737, he made a grant to sundry people then dwelling there of lands in the town, ordering it to be laid out in lots of fifty acres near the water side. A generous provision for the support of the ministry was made by the proprietor at this time. Ten acres of land was reserved for a Meeting-house, training field, and burying ground, and he ordered that the first settled minister should have an equal share in the meadows with the first settlers ; That 100 acres of land should be laid out as a free gift to the first Minister, and another 100 acres for the use of the ministry forever : That out of the sales of the land, viz. out of the second payment, he would allow the inhabitants to deduct 100% toward building a Meeting-house, and 30% per annum toward paying the first settled Minister ; and in case there should not be twenty new lots taken up in the town within the said three years, then he engaged the same 30% annually for three years more. But the settlement increased slowly, and notwithstanding the provision made by the proprietor, no Minister was settled for several years.

As the settlement became more regular it was called Townsend, and in 1764, the town was incorporated by the name of Boothbay. About a year before this, Rev. John Murray, a native of Ireland, visited Boothbay. His ministrations were peculiarly acceptable to the people, and he was invited to tarry with them, and five men obligated themselves to pay him an annual salary of 90*l.* sterling. The instrument by which they bound themselves is dated Dec. 22, 1763. However Mr. Murray did not see fit to tarry with them at that time, but went to Philadelphia and took the pastoral care of a Church in that City; but in the spring of 1766, he returned to Boothbay. As yet no Church had been organized in the town, and a general inattention to religion prevailed. Mr. Murray was a very powerful and awakening preacher, and when among the people uncommonly active and faithful in the discharge of pastoral duties. The inhabitants of Boothbay were probably, as is common in new places, a mixture of men of all opinions, with some few professors of religion of several denominations. Mr. Murray spent much time in visiting them in order to ascertain their spiritual state. A few extracts from a private Diary of his, will exhibit somewhat the state of the people, and his own feelings at the time.\*

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\* Mr. Murray's method in visiting as noted by himself was—"1st. Salute the house, 2d. Compare the lists with the family—mark them who can read--catechisables--covenanters--Church members 3d. Address--1. children to engage in early religion.—2. young ones to reading, secret prayer, the sabbath, public worship, ordinances, good company, good houses, good tongues, love and concord, fidelity, conversion 4th. Address parents—1. about their spiritual state—2. secret devotion—3. family worship, government, catechising—4. sabbath, public worship, sacraments; if Church members see what profit—if not remove objections—if in error or vice, convince, reclaim; if in divisions heal; if poor help. Lastly—exhortation to all—pray!"

Toward the close of 1766, after a day spent in visiting he wrote thus—"Alas ! alas ! what shall I say ? I now fear the success of my ministry more than ever. O ! my God, enable me to be found faithful. Make thy strength perfect in my great weakness. O ! pour out thy spirit on these poor families that they may not forget the promises this day made in thy sight, that thy worship shall be daily, morning and evening maintained in their houses, and that they will never rest until they have received thy Christ into all their hearts. O ! let the convictions we hope begun on two of them be carried deeper and deeper until ended in conversion. Eight unbaptized—all prayerless. Alas ! Alas !"

Again he unites—"a dismal prospect truly : thirteen unbaptized this day, eight yesterday ; all ignorant of God and of themselves, and though they all profess otherwise, I fear all prayerless ; all determined to cherish their hopes, though I have found but two who can rationally profess any experience of the power of religion ! and God knows their hearts ; some of the English Church, some of Separates, most of them nothing at all. Arise O Lord, or this people perish. O shew thy salvation to them, revive thine own work, or we are an undone people."

Under date of Sept. 25, he wrote again—"Now this weeks visits are finished ; what have I done ? Have I been faithful ? O, if so in any measure, praise to my rock, my strength. I trust the great things of religion have, in my poor way, been pressed upon them : Some appear really resolved for God, all were more or less affected. I fear some have professed what they know

not ; all have promised family worship &c. regularly, morning and evening : all have promised to be in earnest about salvation. O Lord, I commit the whole to thee : breathe on my poor feeble attempts ; grant the success ; tis all of thee : O come among this blind, hardened, perishing people : Shew them thy salvation : Lord arise, arise, and save. Amen. Amen.

Oct. 1st he says—" My remarks alas ! admit of no changes yet. Tis true I have met with three female professors, one of them I really hope is genuine : but oh, the midnight slumbers of the rest ! darkness ! total darkness ! darkness ! darkness that might be felt, with no desire of real day ! O earth, earth, earth, hear the word of the Lord. Open, great God, the ear and heart of this people. O what triumphs would grace gain if such sinners were brought home ! every house prayerless ; save one ! every heart as adamant. O Lord, for a life giving word."

Under the same date, in visiting the Islands he says—" Some comfort to-day, blessed be God ; here are three prayerful families, four professors, two are communicants, but false hopes have slain their thousands : woeful is the security of fig leaves : sad ignorance in many : four unbaptized."

" Oct. 2d very hard and painful work to bring any to conviction of duty, sin, or danger. Prayerless, and yet self condemned for it, Christless, confessedly and yet easy and secure ! ignorant and pleading that as a righteousness ! What stronger proof of the corruption of the human heart can be imagined than this.

Alas, alas ! O let none defer the one thing needful till old age in hopes of being more at leisure or better disposed then. A sad instance of the fatal danger of that, has this day been seen : fourscore years, bowed down with all the decrepity, and yet determined after all warnings to rest satisfied, for no other reason but because not afraid of death. Woe is me ! Ah my heart ! Great God grant strength, and zeal and faithfulness : make these poor souls firm to the resolution this day professed, and O revive thy work that this heart-breaking blindness may come to an end."

Nov. 11. "Hitherto almost all I have met with has been for a lamentation : can I now change my note ? Alas ! alas ! is all I can say yet : here I have had sad view of ignorance, and carelessness in every house, youth wrapt in slumber, and old age by their practice saying sleep on : Yea by every appearance like the Ethiopians skin they acknowledge every thing, assent to all that is said ; yet conscience in a corner inaccessible. What shall I say ? inveterate habits of vice, and no remorse. It gives me some comfort that I have found one prayerful family, and a humble professor at the head of it ; and in another, one struck off from false hope and under conviction : Lord, fasten it and increase the number ! Amen ! Amen !" Such appears to have been the state of Mr. Murray's mind at the close of the year 1766, and it will not appear strange that God's work was soon revived in Boothbay. In the course of the winter following the attention to religion was considerable, a Church was organized on Presbyterian prin-

inciples, and on the 12th of April 1767, the sacrament of the Lord's supper was administered there for the first time. The Church then consisted of fifty one persons, of whom thirteen were that day received. About one hundred communicants appeared, members of other Churches being joined with them, and all sat down together to celebrate the dying love of their Saviour. The awakening continued, and in October of the same year 20 persons more were received to the Church, and the sacrament was again administered to about two hundred and twenty persons. Many of these were probably gathered from the adjoining towns, as there was no Church eastward of Boothbay at that time, and the revival there together with the administration of the sacrament would naturally draw together the pious professing people from a considerable distance. During the winter following the word of the Lord continued to have free course, and was glorified in the conversion of souls, so that in April 1768, eleven persons more made public confession of their Saviour before men, and were admitted to communion at his table. In September following Mr. Murray stiles it "a glorious day" with them, as eighteen persons were received to the Church, making sixty-three in all who had been gathered in during that season of revival.\*

Mr. Murray was at this time the only Minister settled eastward of Woolwich, and his labours were abundant all the surrounding region. The shower of grace which had so plentifully watered his particular charge

\* Rev. Mr. Murray's private papers.

had extended into the adjoining towns, where a thinly scattered population had recently planted themselves. The following extract from a testimonial left by the session of the Church on their records concerning this season of refreshing will best exhibit the character of the work, and the extension of it in the neighboring towns : It is dated in the year 1767.

“ It had been very observable that through the whole of the winter a very unusual seriousness and solemnity appeared amongst the generality of the people here, accompanied with an insatiable desire after the word, and several persons awakened to an anxious concern for their souls ; but nothing very remarkable of a public nature until the sacrament ; then there were such symptoms of the powerful and special presence of the God of grace, as every one might discern, and we can never enough be thankful for : it was a solemn, sweet and glorious season : many of God’s children were filled with the joys of the Lord, and many poor souls brought to see their need of that Saviour they had shamefully neglected, and wickedly crucified. The effects were evident the ensuing week and on the next Sabbath : immediately on the back of which the Pastor at the call of several of the neighboring towns, visited Pownalborough, Sheepscutt, the head of the Tide, Walpole, Harrington, &c. And during the space of two weeks which this tour took up, he preached every day : and the work of God was glorious : every day it appeared that some were awakened : many souls old and young were pricked to the heart, many obliged to cry out in their distress, some were clearly brought out into the light of



the Gospel. It seemed in all these places that the Almighty hand was displayed with such power as if the Lord was resolved to make his word bear down every thing before it. When our pastor returned and told the wonderful works of God both from the pulpit and at the Society and the Wednesday exercise, the news was very joyful to all who had ever tasted any thing of religion, very alarming to the secure, and greatly confirmed the convictions of such as had been awakened : religion became the conversation of all companies : the voice of opposition was struck dead : upon almost every occasion of public worship which was then more frequent than usual, the congregation was drowned in tears, and some new instances of conviction or comfort appeared. The Pastor's lodgings were then daily crowded with poor wounded souls that knew not what to do ; with whom he often found sweet employment day and night, sometimes till three o'clock in the morning, often till after midnight, with one company after another. The intermission seasons on the Sabbath were then taken up entirely in the works of piety ; some would repair wherever they saw any person that was deemed an experienced christian (all of whom we found greatly quickened at that time) to lay their cases open to him ; some to the Minister, some to secret prayer, and great companies would retire to the woods to sing hymns of praise ; so that one might almost all the time hear the wilderness singing hosannas. The Societies were then precious seasons ; it seemed sometimes as if heaven was come down to dwell on earth. The Wednesday exercises were also greatly blessed, especially on the young

people and the childrens days, in some of which we could see the dear little babes by forty in a company crying and weeping on account of their state, whilst their tender parents with bursting hearts and streaming eyes stood by : and in some instances and particularly once at the west end of the town, the whole congregation seemed to be taken hold of : after the blessing was pronounced, their hearts were so wounded that near thirty persons men and women cried out ; whilst a goodly number of God's children were overcome with joy at the sight, and O what a season the remainder of that day was among them. Thus it continued through all the summer amongst us ; and blessed be God it is not yet gone. What fruits may afterwards appear we know not, what numbers have been brought home we pretend not to guess ; these things we refer to him whose work it is. But for the sake of the following age into whose hands these records may fall, we cannot help leaving this our joint public testimony to the glory of God, and not of any mortal, but rather to our own abasement, and the shame both of Minister and people that we did not improve it in another manner, that there has this year thus far been an evident, powerful and glorious work of God's spirit carried on in this and the neighbouring towns in the awakening and we believe the conversion of many souls, which may the same grace con-

tinue and increase until the whole earth bow to the conqueror Christ."\*

Signed, *JOHN MURRAY, Pastor.*

<i>ROBERT MURRAY,</i>	}	Ruling Elders.
<i>WILLIAM MOOR,</i>		
<i>JOHN BEATH,</i>		
<i>NEHEMIAH HARRINGDEN,</i>		
<i>SAMUEL ADAMS,</i>	}	Deacons.
<i>ISRAEL DAVIS,</i>		
<i>EPHRAIM M' FARLAND,</i>		

The ministry of Mr. Murray at Boothbay continued for a little more than thirteen years. His talents were of a superior cast, and could not fail to attract the notice of polished Societies where he had opportunity to preach. In the year 1775, he was solicited to take the pastoral charge of one of the societies in Boston. Against this the people remonstrated, and in town meeting chose John Beath and Paul Reed a committee to meet a Presbytery at Brunswick respecting this matter. Mr. Murray did not remove at this time, but about four years after, he removed to Newbury Port and took the pastoral care of the Presbyterian church there, then vacant by the death of Rev. Jonathan Parsons.

The removal of Mr. Murray from Boothbay was a grievous thing to many of the people, and for three or four years they were destitute of stated preaching. In March 1783, the town voted an appropriation of 100*l* for the support of a minister, and appointed the Session of the Church as a committee to employ a candidate — It would be wrong to withhold from the people at Booth,

\* Boothbay Church Records.

bay, the praise which is justly due to them for this measure. It has been the practice of some parishes when deprived of a Minister by death or otherwise, to step forward and take the lead in the business of settling another to the almost exclusion of the Church. But here was a noble example of a Parish, or rather a town referring the choice of a Minister to the Church to whom he would sustain the endearing relation of Pastor.

It does not appear that any person was soon employed. In the winter of 1785, a Mr. Merrill was preaching at Boothbay, but the Committee were directed to employ another person. In March of the year following a Mr. Williams was engaged for six months, and for two or three years after, the people had occasional preaching, but employed no candidate for settlement. In the summer of 1789, Mr. Jonathan Gould was employed a short time, and in September of that year the committee were directed by the town either to engage Mr. Gould for a longer term, or to send for Mr. Johnson who afterwards settled at Freeport. Mr. Gould was employed and in Nov. following was hired for a year. In August 1790, a meeting was holden to see if the town could agree to give Mr. Gould a call. But although he had been among them more than a year, the people were doubtful how to proceed. Unwilling to come to a decision on this point the town appointed a Committee to confer with Mr. Gould respecting his peculiar sentiments, and to engage him for a farther time. In October following the town again assembled on the

same business, but their meeting was dissolved without coming to any conclusion. Mr. Gould continued to preach at Boothbay during the winter, and at the annual town Meeting in March 1791, the question was again proposed whether the town would give him a call, which was refused; but a testimonial of his fair moral character was immediately voted.\* He was soon after settled at Standish.

The people being now destitute again, empowered Rev. Mr. McLean of Bristol who was about making a voyage to Scotland, to procure them a Minister from that country; but no success appears to have attended his measure, and for five years they had no steady preaching. In March 1796, a call was voted by the town to Mr. Pelatiah Chapin. He continued with them through the summer succeeding, and November the invitation was renewed, and the terms stated, but he declined.

During the summer of 1797, Rev. John Sawyer, who had recently been dismissed from Oxford in the State of New-Hampshire, was employed as a candidate for settlement at Boothbay, and in November of that year received an invitation to settle there. The Church was still Presbyterian, but was in a declining state. No revival of religion had marked its history since the ministry of Mr. Murray, thirty years before, and the Lord's Supper had not been administered there for twenty years. It may well be supposed therefore that the Church was in a scattered state. There was no Presbytery in Maine

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\*Boothbay Town Records.

with which they could unite, and it was proposed that they should relinquish Presbyterianism, and become a Congregational Church. Accordingly in September 1798, William McCobb and seven others, members of the ancient Presbyterian Church, addressed the Lincoln Association, representing their disordered state, and requesting their aid in reorganizing them as a Congregational Church. Agreeably to this request, the Association assembled at Boothbay, and having examined a number of the members of the Presbyterian Church, embodied them as a Congregational Church.\* This took place September 20, 1798, and in the following month Rev. Mr. Sawyer was installed. In July 1805, Mr. Sawyer requested a dismissal. A Council being convened advised to the measure, but the final dissolution of the connexion did not take place until the close of the year 1808. In April following a call was presented to Rev. Jabez Pond Fisher who had once been settled at Nottingham-West in New-Hampshire, which he accepted, and was installed in June of that year.— Mr. Fisher continued in the ministry at Boothbay a little more than seven years. In October 1816, he requested a dismissal, which was granted upon the advice of Council in the following month.

A call was soon given to Mr. Jonathan Adams, since settled at Woolwich, to settle at Boothbay which he declined. Early in the year 1818, Mr. Isaac Weston was sent to Boothbay as a Missionary. "His going thither was followed by a considerably extensive revival of re-

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\* Boothbay Church Records.

ligion in the place, from sixty to seventy being made hopeful converts, which prepared the way for an invitation for him to settle in the Gospel ministry there.\*— Rev. Mr. Weston was ordained at Boothbay in June of that year and remains the Minister of that people.

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\* Report of the Trustees of the Maine Missionary Society for the year 1818.

## CHAPTER XV.

1767.

It will best comport with our own design next to consider the Ecclesiastical affairs of several towns in Lincoln County which are not particularly connected with any others. They are Bristol, ancient Pownalborough, Edgecomb and Litchfield.

## BRISTOL.

The land now the town of Bristol, was granted to Elbridge and Aldsworth by the council of Plymouth in 1639. Some few settlements had been made within the limits of the town nearly ten years before.\* A number of people came from New-York and settled on the river Pemaquid about the year 1665, and remained about fifteen years. During this time a fort was built there, and if we may credit Governor Sullivan's account, a town of some note also. "There is yet," says he, "under the rubbish, near the remains of the fort, a paved street, and the cellars of nearly thirty and perhaps forty houses." Another fort was built by Sir William Phips in 1692, and taken by the French and Indians from Mount Desert in about four years after.† During the Indian wars at this time the white settlements in Maine were nearly all broken up, and no settlement was again made at Pemaquid until after the year 1717. The town was incorporated by the name of Bristol in 1765.

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\* Sullivan page 159.

†Ibid. page 164.



We have no account of any Minister in Bristol, or any religious order being observed there prior to the incorporation of the town. During the great revival of religion at Boothbay in 1767, Mr. Murray often visited Bristol, and the people there became much interested in religious things.\* A little previous to this, the town voted to build three Meeting-houses, one near Pemaquid fort, called "Harrington Parish" one in the northwesterly part of the town on Damariscotta river, called "Walpole Parish" and one in the easterly part of the town called "Broad Cove." In the latter part of the year 1766, one Meeting-house was built, and the Selectmen were empowered to procure a Minister, and in June following the town appointed a committee, "to take measures to have a Church organized in the town on the Westminster confession and Presbyterian rules." During the year a Church was organized by Mr. Murray of Boothbay, but no Minister was as yet found for the people. In May 1770, the town, being still destitute of a Minister, voted to send for Rev. Mr. Murray to preach with them one month, and baptize their children, and to send to Dr. Witherspoon of New-Jersey for a suitable candidate to settle with them. The present generation would probably look on with astonishment to see the inhabitants of a town assembled in town-meeting, voting to have a Church organized among them, and sending for a Minister to come and baptize their children; nor can we at this day ascertain the mo-

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\* See the testimony of the Session of the Church at Boothbay.

tives by which the people of Bristol were actuated in these very singular proceedings.\*

The application of the people to Dr. Witherspoon, was successful, and Mr. Alexander McLean a native of Scotland, came on from New Jersey to supply them.— After a season of trial he received a call in the year 1772, and was ordained in the following year. Mr. McLean was a Physician both of soul and body, a laborious man in both professions, a very serious preacher, and an instrument of much good in the place. But the town was badly situated for performing parochial duties, and Mr. McLean's health soon began to fail.— Some help was occasionally provided for him by the people, and it was thought that it might soon be necessary to dismiss him or settle a Colleague.

Mr. McLean had requested a dismissal on account of his health, but the people unwilling to part with him voted to procure him an assistant. This was in the year 1788. But nothing definite was accomplished, and in the autumn of 1791, he went to Scotland, and remained there about a year. After his return the town voted to appropriate 25*l* to procure a Preacher for the assistance of Mr. McLean; but no person was provided, and the next year he again requested a dismissal, which in September 1795, was granted by the town in a hasty manner without convoking a council. Rev. Mr. McLean was still highly esteemed in the town, and so much confidence did the people place in him, that at the same meeting that his dismissal was

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\* Similar proceedings were had in the towns of Norridgewock and New-Castle. See sketches of those towns.

voted, he was put on to a committee to obtain a Minister. Within a few months after this Mr. William Riddel came as a candidate to Bristol. Mr. McLean being much pleased with his preaching made a communication to the town in June 1796, and in a very ingenuous manner proposed to them to recall his request for dismissal, and still remain their minister, on condition that they would settle Mr. Riddel as a Colleague; offering to preach in the easterly part of the town where he resided without receiving any compensation. This proposal was cheerfully accepted by the town, and Mr. Riddel was ordained in August of that year.

Until this time the Church had been Presbyterian.—Rev. Mr. McLean was educated in that way, and had belonged to the “Salem Presbytery.” For some reasons he had taken his dismissal from that body about twelve years before,\* and previous to the ordination of Mr. Riddel the Church, with Mr. McLean as Moderator, voted unanimously to change their form to a Congregational Church.† After the ordination of his colleague Mr. McLean preached occasionally in Bristol as he had engaged to do, and laboured considerably as a Missionary in the waste places around him. He lived about ten years after this event, and died while on a visit at New Castle, but was brought to Bristol and buried. Rev Mr. Riddel remained Pastor of the Church at Bristol only eight years. In the summer of 1804, he was dismissed by mutual consent. After an interval of

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\* See Presbyterian Records of a meeting held at Groton in June 1784.

† Bristol Chh. Records.

three years, Rev. Jonathan Belden, who had been dismissed from Winthrop, was installed Pastor of the Church. This took place Aug. 12, 1807. Mr. Belden remained in connexion with this Church and people ten years, when the parish being diminished, he was dismissed by mutual consent, and they have since been destitute.

#### WISCASSET.

The ancient town of Pownalborough was incorporated in the year 1710. It then included what is now Wiscasset, Alna and Dresden. A settlement was attempted at Wiscasset point† as early as 1661, but the people were driven off by the Indians. Settlements were again commenced in 1730, and rendered permanent.‡

In the year 1773, a Congregational Church was organized in Pownalborough, and Rev. Thomas Moore was ordained. Mr. Moore remained the Minister of the town eighteen years and was then dismissed. In two years after the dismissal of Mr. Moore, Rev. Alden Bradford was ordained in his stead. Mr. Bradford's ministry continued about seven years, when at his own special request, on account of ill health, he was dismissed. He afterwards regained his health, and is now Secretary of the State of Massachusetts. In September 1802, Rev. Hezekiah Packard, who was first settled at Chelmsford, was installed at Wiscasset, and is the present Minister.

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†Pronounced by the Indians *Wiscasset*, and is said to mean the confluence of three waters or rivers.—Hist. Coll.

‡Massachusetts Hist. Coll. Vol 7, page 163.

A little previous to the settlement of Mr. Moore at Wiscasset point, an Episcopal establishment had been made in the northwesterly part of Pownalborough, now the town of Dresden, and Rev. Mr. Bailey employed to officiate.† About the time of the ordination of Mr. Bradford in 1793, the parish in this section of the town was incorporated. In 1801, a Congregational Church was organized there, and Rev. Freeman Parker its present Pastor, was ordained.

A third parish had also been established in the north part of Pownalborough. At the time Dresden was incorporated this also was established as a town by the name of New-Milford. It is now called Alna. In the year 1796, a Church was gathered here and Rev. Jonathan Ward ordained. Mr. Ward continued to preach at Alna a little more than twenty years. In 1817, he was dismissed at his own request, and removed to Plymouth in New-Hampshire. After being destitute about one year the Church and people united in the choice of Mr. Samuel Johnson, and he was ordained over them November 25, 1818. He is their present Minister.

## EDGECOMB.

This town lies between Boothbay and New-Castle, and has its name probably from Sir Richard Edgecomb of Great Britain to whom Sir Ferdinando Gorges had made a grant of lands in Maine ; or perhaps from John Edgecomb, a descendant of his who once lived in Maine, and endeavored to obtain the land. The town extends

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† See Chap. 23.

across the tract of land lying between Damariscotta and Sheepcutt Rivers. A few early settlements were made in it. In 1774, the town was incorporated, yet little was done for the support of the gospel at that time. The reason probably was that the oldest part of the town was separated from Wiscasset, only by Sheepscut river, which the people could cross at any time, and the other parts of the town lay contiguous either to New-Castle or Boothbay; and as these three towns were supplied with ministers, the people at Edgcomb felt less need of the stated ministry of the word among themselves. They however, had some preaching among them. A Mr. Pickles, and some other Ministers resided occasionally with them. In the year 1782, Rev. Mr. Whiting was dismissed from New Castle, as has already been stated, and was not recommended by the Council. The people at Edgcomb were nevertheless inclined to hear him, and in June 1783, a Council was convened at Edgcomb who restored Mr. Whiting to good standing, and organized a small Church in that town. It seems altogether probable that there was an intention of having Mr. Whiting installed at Edgcomb. But it never took place, and no candidate was invited to settle here for eighteen years after the gathering of the Church. The first settled Minister of the town was Rev. Benjamin Chatman. He was ordained March 4th 1801, and lived but little more than three years.— He died with a consumption July 13, 1804. After being destitute three years Rev. Samuel Sewall was ordained Pastor of the Church, September 30, 1807.— Mr. Sewall continued his ministrations at Edgcomb

eleven years. The Society then became weakened, the civil contract between him and the people was dissolved, and he removed to Phipsburg, but still retains his pastoral relation to the Church at Edgecomb.

## LITCHFIELD.

This town lies in the westerly part of Lincoln County adjoining Monmouth in Kennebeck County, and was first settled in 1778. A Congregational Church consisting of four males and eleven females was organized there on June 6, 1811. It now consists of twenty-five members, and about thirty families are connected with the Society.

“Some facts respecting the history of the Church in Litchfield are worthy of preservation. Two brothers by the name of Smith, about 40 years ago, from Massachusetts, commenced the settlement of the town. Having been accustomed from early life, to attend the public worship of God, they were unwilling to live even in the wilderness without observing the Sabbath as they had been taught to do, and especially were they unwilling their children should grow up in ignorance of the duty and privilege of public worship. Hence soon after their settlement, they set up a meeting on the Sabbath for prayer, the reading of the Scriptures, and such suitable books as they had. This meeting has been continued to the present time; and not a Sabbath has occurred when one of these pious brothers was not able to attend this little flock, and to take the lead in these holy services. As the fruit, no doubt, of these pious labors, in 1811 a revival of religion was experienced,

and twenty five souls became hopefully the subjects of grace ; about one half of whom were the children of these faithful men. One of these excellent men is dead, and the other has reached nearly fourscore years. The Church and society are anxious to have a Pastor, and their venerable spiritual guide, like aged Simeon, is waiting for the consolation that he may depart in peace."\*

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\* Report of the Massachusetts Missionary Society for 1821, as published in the Boston Recorder for June 30. 1821.



## CHAPTER XVI.

1772.

Our attention will now be directed eastward to the Churches gathered in the County of Hancock. In the whole County we find fourteen Congregational Churches, ten on the eastern and four on the western side of Penobscot river. We shall consider first those in the eastern division of the County as being the most ancient. This territory was early visited by the Europeans. "The people of the Colony of New Plymouth erected a trading house within the town of Penobscot (at Castine probably) in the year 1626."\* After that the French had possession. In 1654, Oliver Cromwell sent Major Sedgewick with some forces who took the fort at Castine, and subjugated the country to the eastward of that place. The town of Sedgewick most probably has its name from this man. At the treaty of Breda, in 1667, this part of the country was ceded to the French by Charles the 2d. Soon after this a French Baron called Castine, or *Casteen* as the name is sometimes spelt, took up his residence at Penobscot.† Some people supposed him to be a Jesuit, and others considered his personal character as equivocal. All were however convinced, of his entire enmity to the people of New England. Voltaire and the Abbe Raynal, consider his character as a very extraordinary one. They

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\* Sullivan page 158.

† "Barron Castine settled on the eastern side of the Penobscot near its mouth in 1661, and died there in 1697.—Hist. Coll, vol. 9, page 218.

say that he was Colonel of the Regiment of Carignon ; a man of good connexions, and of good abilities."\*— After Castine settled at Penobscot he cultivated the friendship of the Savages, and married the daughter of an Indian Chief. But nothing like a civilized settlement was made on the Penobscot at this time. Castine was himself but a better sort of a Savage and did nothing toward civilizing the tribe with which he was connected ; and there were no considerable white settlements made within this territory prior to the year 1770. About this time a few houses were scattered along on the western side of Bigwaduce river, within the town of Penobscot. In May 1774, there were seven houses only on the neck where the village of Castine is now built, and only four of them framed buildings, the others being of logs.

The Church at Bluehill is the most ancient of any in this region. The settlement in this town was commenced in the year 1763. Mr. Joseph Wood moved into the town in April of that year, and was followed in November by Mr. John Roundy. From that time the settlement advanced with a tolerable degree of rapidity.— The plantation was first called East Andover, and then Newport, but was finally incorporated by the name of Blue hill in October 1788. So earnest were the people to obtain the stated Ministry of the word that in only five years after the first family moved into the town the inhabitants by vote appropriated a sum of money to support a Minister. For about twenty five years from this time, and until the permanent settlement of the

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\*Sullivan page 158.

ministry among them, the people at Blue hill were supplied with preaching during a part of several years by different persons, some who came as candidates for settlement, some who were hired by the people for short terms of time, and some who were Missionaries. Rev. Messrs. Little, Lancaster, Oliver Noble, Seth Noble, Currier, Sawyer, Read, Miller, Lyon, McClintock, Cleaveland, and Huse, were the principal of them.—Rev. Mr. Little of Kennebunk, was at Bluehill as early as the year 1772, and in October of that year he gathered a Church there consisting of eight males, and six-females. It was a little vine planted in the midst of a howling wilderness, but through the merciful providence of God it was not suffered to be destroyed. In the summer of 1793, Mr. Jonathan Fisher was employed by the people to preach at Bluehill. On the approach of winter he returned to the westward, and in the summer succeeding came again to Bluehill. In the year 1795, he was again there, and in October of this year received a call to settle, and was ordained July 13, 1796. The exercises of the ordination were performed at the head of the Bay in a field, near where the road now passes the grist-mill.†

About three years after the ordination of Rev. Mr. Fisher, the place was visited with a gracious outpouring of the Holy Spirit, and fifty-seven persons were gathered into the Church in one year. Considering the state of the settlement at that time this must have been a very considerable revival of religion. In the year 1816,

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† Church Records.

many were awakened, and forty persons were added to the Church. Mr. Fisher is still their Minister.

Not long after the organization of the Church at Bluehill a Church was gathered on Deer Isle, which is the outermost land on the eastern shore of Penobscot Bay. A small settlement was made here early, and notwithstanding their insulated situation the people enjoyed the regular ordinances of the Gospel at a period considerably earlier than any other town eastward of the Penobscot. In the year 1785, Rev. Peter Powers, who had been dismissed from Haverhill in New-Hampshire the year before, came to Deer Isle, and took the pastoral charge of the Church in that place. In this station he continued to labour with zeal, activity and success for fourteen years, when he was removed from them by death. In the year 1798, a revival of religion commenced at Deer Isle and continued into the next year. A letter written by Mr. Powers dated March 20, 1799, is presented in Backus' History of the Baptists, in which he states that there were then forty "subjects of the work," and many more "under pressing convictions." Mr. Powers was at that time confined to his house, and Mr. Ebenezer Eaton, a licentiate Preacher of Mount Desert, was labouring among his people. He was near the close of life, and was no longer able to go in and out before the people of his charge. He died in the early part of the same year. Mr. Powers was a faithful and discriminating preacher, and was possessed of superior talents. A publication of his entitled "a humble enquiry into the nature of covenanting with God," was issued about three years before his death. It exhibits much strength of mind, and contains very con-

elusive reasoning against the practice of what has been termed the "Half way Covenant."

For ten years after the death of Mr. Powers the Church was destitute of a stated Pastor. During this term the people were supplied with Preachers a part of the time. In 1802, they invited Mr. Phineas Randal to settle with them. Mr. Randal had been preaching at Norridgewock, and the parts adjacent, and had been the favored instrument of a considerable revival of religion there. He however, declined the invitation of the people at Deer Isle, and they were left still destitute.

In 1809, the people succeeded in a resettlement of the Gospel ministry among them. Rev. Joseph Brown, who was first settled in England, and after that at Exeter in New-Hampshire, having been dismissed from that place, was installed at Deer Isle. Mr. Brown continued in the ministry at this place ten years. Toward the close of that period, supposing that he was no longer useful at Deer Isle, he solicited of the people a dismissal, to which they consented, but it was never consummated by any ecclesiastical act, and Mr. Brown remained Pastor of the Church until his death which took place suddenly in September 1819. The Church is now vacant. Rev. Abijah Wines, formerly of Newport in New-Hampshire has been labouring among the people for a considerable time, and much attention to religion has appeared.

The third Church organized in the eastern part of the County of Hancock, was at Sedgewick. The settlements were made at this place about the same time

with those at Bluehill. It was called by the Indians Naskeeg and was incorporated by its present name in January 1789. In a short time, the people anxious to enjoy the stated ordinances of religion took measures for the settlement of a Minister. In September 1793, Rev. Daniel Merrill was ordained Pastor of the Church.—The Churches assisting on this occasion were those at Deer Isle, Byefield, and the North Church in Newburyport. Dr. Spring preached on the occasion, Mr. Powers gave the charge, and Dr. Parish presented the right hand. In about five years after the ordination of Mr. Merrill divine influences were copiously afforded at Sedgewick, and a very remarkable revival of religion took place. Indeed a most refreshing shower spread over the whole vicinity. In the year 1804, Mr. Merrill professed a change in his sentiments in regard to Baptism. The greater part of the Church embraced his new opinions, and on the 15th of May 1805, Mr. Merrill and about eighty others were immersed, a Baptist Church was constituted, and Mr. Merrill was re-ordained as its Pastor. The Congregational Church was not however wholly broken up. A few were still attached to the principles of pædobaptism, and some additions have since been made to them. About thirty members are now found in the Church,\* but the society has not yet acquired sufficient strength to settle another minister.

The next religious establishment in this region was in the town of Penobscot. We have already noticed the first settlement at this place. The Indians called the

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\* Report of the Trustees of the Maine Missionary Society for 1819.

place Majorbigwaduce, and it is still by some called by the corrupted name, "Bagaduce." In February 1787, the town was incorporated by the name of Penobscot, and then comprehended Castine also. The same year the town made provision to employ a Preacher, and soon took measures to build a Meeting-house. But concerning the location of this there was no small dissention.\* The settlement on the point was then increasing, but the more considerable and older settlements were several miles up Bigwaduce river, it was therefore evident that the people would not all be well accommodated in any one place of worship. Accordingly in June 1793, a parish was established in the old part of the town, and the settlement of a minister hastened. Mr. Jonathan Powers, the son of Rev. Mr. Powers of Deer-Isle, was employed as a Preacher, and in March 1795, received from the parish an invitation to settle. But as yet there was no Church in the town, and on June 17th a Council was convened "at the old Meeting-house, near Col. William Webbers" where after a sermon by Rev. Mr. Powers of Deer Isle, fifteen persons, including the pastor elect, were formed into a regular Church.† On the 26th of August following a Council was again convened, and Rev. Mr. Powers was ordained. Mr. Powers remained happily and usefully employed at Penobscot until the autmun of the year 1807, when he was removed by death. In a little more than a year from this, the Maine Missionary Society sent Mr. Philip Spaulding to reside awhile at Penobscot. His labours.

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\* See Penobscot Town Records.

† Church Records,

proving acceptable to the people, the parish addressed a letter to the Trustees of the Society who relinquished their claims upon him, and in November 1809, he was ordained over the Church and people in that place. Mr. Spaulding continued at Penobscot a little more than three years, when he thought it expedient to ask a dismissal, to which the people consented, with advice of council in August 1813. He has since been settled at Jamaica in Vermont. The Church at Penobscot has since been destitute of a stated Pastor. The new town of Brooksville has recently been taken from that of Penobscot, and a considerable proportion of the church members belong to that town.

The second parish in Penobscot found it expedient soon to become a separate town, and in the year 1796, it was incorporated by the name of Castine. In about a year after this Mr. William Mason was employed to preach at Castine, and in October 1793, a Church was organized, and Rev. Mr. Mason was ordained. He is the present Minister of that people.

Several years after this, a number of people living at Castine had become members of the Congregational Church in Bluehill. Thinking they might enjoy special ordinances among themselves with greater convenience, they were at length constituted a second Congregational Church in Castine. This took place in August 1820.

Next in date to the Church at Penobscot we find that at Mount Desert. This is a large mountainous Island



lying between Frenchman's Bay\* on the east, and Union river on the west, and now comprehending the towns of Mount Desert and Eden.

The French erected a Fort here about the year 1603, and called the place Mount Mansell, and the fort they called Sauveur. They were however driven away by Sir Samuel Argal in 1618. † During this time two Jesuits resided at Mount Desert, and after the French were driven off a few families remained, and in 1693, one Thurry, a French Missionary, resided there for a time. But no very considerable settlement was made at Mount Desert until after the revolutionary war. Missionaries occasionally visited the place, and after the settlement of Mr. Powers at Deer Isle the people sometimes enjoyed the benefit of his labours. Previous to the year 1798, a small Church had been gathered here,

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\* When De Motte first came to America (about 1603) there came one Nicholas D'Aubri, a French Ecclesiastic of very good family connexions.— Nicholas went on shore upon the west side of the Bay of Fundy, which at that time had no name appropriated to it, but was considered as belonging to the waters of Acadie. Curiosity, which had brought him from Europe led him into the woods; and the boat from which he had landed left him to his fate. His account of his sufferings was no doubt very pitiful; for he remained three weeks in the wilderness, wandering from place to place under the most terrible apprehensions, until the boat of the same vessel, by accident found him on the shore, and restored him to the ship's company. From this accident the waters of the whole bay of Fundy were called "Frenchman's Bay." The inner part of the waters called Frenchman's Bay finally gained the appellation of the Bay of Fundy, and the ancient appellation became appropriated to the western side of the waters, and near to Mount Desert." Abbe Raynal, and Carthier's Voyages, cited by Sullivan page 38.

† Purchase and Smith cited by Sullivan page 157.

and Mr. Ebenezer Eaton, a member of that Church was licensed to preach, and thus the enjoyment of constant preaching was secured to the people. In June of the year 1798, a very extensive revival of religion commenced there, and made progress to a considerable degree in the subsequent year. The following extract from a letter written by Mr. Powers of Deer Isle, dated March 20, 1799, will best exhibit the state of things at that time. “ In the beginning of June last I was called  
 “ to Mount Desert to administer sacraments to a Church  
 “ who have not a stated Pastor, and tarried with them  
 “ about nine days ; when, in preaching my second sermon, the glory of the Lord came down in a wonderful  
 “ manner. One convicted and hopefully converted under the sermon was added to the Church about two  
 “ days after, and three others who had before obtained  
 “ a hope. Three months after this I went again to administer the Lord’s supper, at which time I admitted  
 “ twenty-eight who had been hopefully brought home in the interval. The work of conviction was then going  
 “ on powerfully in the town, and spreading into those  
 “ adjoining on the same Island. Our association had  
 “ licensed dear Mr. Ebenezer Eaton to preach, who improved his talent, labouring night and day among  
 “ them, whom the Lord remarkably owned.” \*

The Church at Mount Desert has ever since continued in a flourishing state. In 1816 an extensive revival of religion again marked its history, and between sixty and

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\* Backus’ history of the Baptists Vol. 2. page 237.

seventy souls obtained a hope in the Lord. \* No person has ever yet been ordained to the pastoral care of this Church. Mr. Eaton, who is mentioned by Mr. Powers still lives at Mount Desert, and preaches constantly there. He has often been solicited to take the pastoral charge of the Church, but declines receiving ordination.

## SULLIVAN.

On September 26, 1801, Rev. Abijah Wines and Rev. Jotham Sewall organized a small Church in the town of Sullivan, a town lying at the head of Frenchman's Bay. It is still small and destitute of a stated Pastor.

## BUCKSPORT.

A few settlements were made in the upper part of this town either during the revolutionary war or soon after the peace. But the settlement where the chief village is now built is of recent origin. At the opening of the year 1803 there were but seventeen houses at that spot. At that time a Congregational Church was gathered there, and their present Minister, Rev. Mighill Blood, was ordained.

## ELLSWORTH.

A settlement was made at this place about the year 1763. Union river † intersecting the town made it

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\* See Mr. Eaton's journal in the Report of the Trustees of the Maine Missionary Society for 1817.

† The name of this river is said to have originated in the following circumstance: In 1762 ——— Livermore Esq. and certain others with him came there to lay out twelve townships of land, six to be west, and six to be east of Mount Desert. Finding the townships to meet on this river which extended up into the country, it was proposed to call it "Union river," which after the ceremony of breaking a bottle of Rum was agreed to. See Birchill Church Records.

convenient as a place of business. In the autumn of the year 1784, Rev. John Urquhart \* a Presbyterian Clergyman, visited this place, and preached for a term of time. This town was some times called New-Bodwine, but was not then incorporated, and the inhabitants principally occupied the township No 6, and No. 1. In the summer of 1785, Mr. Urquhart was preaching at Topsham, and Benjamin Joy, and John Smith, as a committee for the people at Union river, empowered Capt. Matthew Patten to proceed to Topsham and present a call to Mr. Urquhart to become their Minister, and to request the "Salem Presbytery" about to meet there to install him. This was accordingly done on the 7th of September in that year.† Mr. Urquhart now proceeded to Union river, and commenced his stated labours; but difficulties soon appeared. The character of Mr. Urquhart was suspicious; the people became dissatisfied with him, and he was dismissed from them in the early part of the year 1790. It does not appear probable, considering all circumstances, that any Church was regularly organized at Union river during Mr. Urquhart's ministry, no record of such a transaction being found.

In September 1812, a Congregational Church was gathered in Ellsworth, and the present Minister Rev. Peter Nourse was ordained.

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\* This name is pronounced Urcutt, and sometimes Orcutt.

† See sketch of the Presbyterians.

## BELFAST.

This town lies at the head of Penobscot Bay, and is divided almost centrally by Belfast River, which is navigable nearly three miles from the Bay.\* The settlement began before the revolutionary war, which was distressingly felt by the people. Most of the inhabitants were constrained to leave their farms and remove westward, and did not return again until after the peace. About ninety families had settled in Belfast at the commencement of the year 1796. — These were all settled near the sea shore. At that time there were only twelve framed houses in the town, and but one two stories in height. In March of this year Mr. Ebenezer Price was invited to preach at Belfast as a candidate for settlement. Toward autumn he received a regular call, and on the 28th of December, a council being assembled a small church was organized, and the day following Mr. Price was ordained. The persons composing the Church had been professors of religion in Presbyterian Churches, But being so far removed from any Presbytery they relinquished that form of government, and were organized on the Cambridge platform as to government, and the Westminster Confession as to doctrine. For about five years Mr. Price remained quietly at Belfast. In that time the population of the town was doubled, and a majority was found to vote against assessing his salary. In the spring of 1802, his civil contract with the

\*“This river was called by the natives Pasagasawakeag, pronounced Pasag-a.sa-wa-keag, and sometimes contracted into Sag-a-sa-wa-kec, the name given to the adjoining territory or hunting ground, signifying the land of sights, or ghosts !”

town was dissolved by mutual consent, and in September following a council was invited to meet at Belfast, and his pastoral relation to the Church regularly dissolved. He continued however to preach to the people gratuitously until the spring of 1803, when he removed from the town and settled in Boscawen in New-Hampshire.

The Church was now vacant for two years. In the summer of 1805, Rev. Alfred Johnson of Freeport visited Belfast, and was invited by the people to settle with them. But he was not yet dismissed from Freeport. In September of that year a council was convened at Camden for the ordination of Rev. Mr. Cochran in that place, and by agreement of parties the question respecting the dissolution of the pastoral relation between Mr. Johnson and his former charge was referred to that Council, and decided affirmatively ; at the same time, by request of Mr. Johnson and the Church at Belfast, that council issued letters missive for convoking another Council to sit at Belfast during the next week for his proposed installation. The Council met accordingly, and Rev. Mr. Johnson was installed Pastor of the Church in Belfast on the 25th of September 1805. A previous arrangement had been made between him and the Church respecting his dismissal should such a measure ever become expedient. Agreeably to this arrangement Mr. Johnson was dismissed in October 1813, without summoning a council specially for that purpose. The Church was thus left destitute of a stated Pastor. Missionary Societies gave them occasional aid, and for several years the peo-

ple did not view themselves in a situation to settle another Minister.

In the year 1818 the people had employed, as a candidate for settlement, Rev. William Frothingham, who had been once settled at Saugus in Massachusetts.— After a time spent in probation he received an invitation to settle in the Ministry among them. As the time for his installation approached, the Church declined acting in their associated capacity, but the parish proceeded, a Council was invited, and Mr. Frothingham installed.— This took place in July 1819. On the 9th of September following a new Church was formed under the pastoral care of Mr. Frothingham, consisting principally of members of various other churches who had removed into the town. The old Church still continue as a distinct body.

The second Church, gathered in the westerly part of Hancock County, was in a Congregational Society in the towns of Brooks and Jackson, about fifteen miles northwest from Belfast. Several Congregational families had commenced the settlement in these townships, and Mr. Silas Warren had laboured considerably among them as a Missionary. The people felt desirous that Mr. Warren should take up his abode among them, which he was disposed to do. But, as it did not seem expedient to organize a Church at that time, Mr. Warren was ordained as an Evangelist without any peculiar charge. This took place in September 1812. About a year after this, Mr. Warren gathered a Church in that place, and became connected with it as a member, and continues his ministerial labour, but has not been regularly inducted

as Pastor of the Church.—The other Church in this region is in the town of Prospect. This town was originally a part of Frankfort, and was incorporated with that in 1789, but in five years after, the town was divided, and the south part called Prospect. A small settlement was made here early, and a Fort built on what was, from this circumstance, denominated "Fort point," which is at the head of Penobscot Bay, and commands the entrance of the river. The settlements to the westward of Fort point within the limits of Prospect were of the same standing with those in Belfast, and it being but a few miles to the old Meeting-house in that town many of the inhabitants of Prospect attended public worship at Belfast. It was not until the year 1815, that a Congregational Church was organized in Prospect.—Rev. Christopher J. Lawton had been for a considerable time employed there as a Missionary, and occasionally supported for short terms by the people. They at length gave him an invitation to settle, and in September of that year he was ordained, a Church of seventeen members being gathered at the same time.



## CHAPTER XVII.

1775.

## WALDO PATENT.

Under this general name we shall treat of all the Churches in Lincoln County to the eastward of Bristol, the other religious establishments within this territory having been considered in the preceding Chapter. About the year 1629, a grant of lands in Maine was made to Beauchamp and Leverett. The land was thus described. "Beginning at a place called Muscongus and thence running a straight and direct course into the main land or Continent to the utmost limits of ten leagues toward the great Sea commonly called the South Sea, and to the utmost limits of the distance of ten leagues on the north and north east of a river called Penobscot river" &c. Many years after this, Col. Waldo went to England on behalf of the heirs of Beauchamp and Leverett, and the grant was confirmed to him in a more definite form as to its bounds.

The first considerable settlement in the whole territory was a German settlement at what is now Waldoborough, made about the year 1741. A little after this a Fort was built on St. Georges river in Thomaston. Col. Waldo began the settlement at Warren and Cushing not far from the time the Germans settled at Waldoborough, and called his settlement "the upper and lower town." The inhabitants in Warren had increased to between forty and fifty families in the year 1763,

and about as many had settled at Chushing. At this time the settlement at Thomaston, where the principal buildings are now erected, was commenced. Before this time a small settlement was made around the fort, and Rev. Robert Rutherford had taken up his abode with the people. It does not appear that Mr. Rutherford had a distinct pastoral charge in Thomaston, or that any Church was gathered there during his life. He died there in October 1756. \*

The next Minister who resided in this region was Rev. John Urquhart, a Presbyterian. He had been licensed to preach by the Presbytery of Allon in North Britain, and came first to this country in the year 1774,† and was soon employed to preach at Warren. There is some reason to believe that Mr. Urquhart was regularly settled at Warren, as a regular call was presented him in the year 1775, and he was considered the Minister of the town for nearly eight years; and was at last regularly removed by the Presbytery, convened at Salem in September 1783. ‡ It is not certainly known whether Mr. Urquhart gathered a Church at Warren. From some circumstances it is most probable that he did, but no record of the transaction is now to be found, and if such an event took place the Church was scattered as soon as he left the town. During the residence

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\* Mr. Rutherford was buried near the seat of the late Gen. Knox. The following is the inscription on the stone placed over his grave—"Here lies buried the body of the Rev. Mr. Robert Rutherford, M. A. who died on the 18th day of October 1756 aged 68 years."

† Presbyterian Records.

‡ Presbyterian Records.

of Mr. Urquhart in this region he preached occasionally at Thomaston and Cashing, but was considered the Minister of Warren. The nature of the difficulties between Mr. Urquhart and the people is unknown at this day. But it seems they were more anxious to get rid of him than he was to go, for when the town had by a committee settled with him for his services, supposing him dismissed, he did not incline to leave the place and the town wrote to the Presbytery desiring them to take him away. \*

Two years after this, Rev. Thurston Whiting who had been dismissed from New-Castle, removed to Warren, and was employed to preach there and in the adjoining town for two or three years. In 1794, Mr. Jonathan Huse was employed to preach at Warren on probation. The following year the people invited him to settle with them, and in the autumn of 1795, a Church was gathered, and Rev. Mr. Huse ordained. He is their present Minister.

The second Church within the limits of the Waldo Patent was gathered at Union, a town about seven miles north of Warren. This town was originally called Sterlington, but was incorporated by its present name in 1786. There were only seventeen families in the town at that time. Three years after this a committee was appointed to engage a Minister, but it does not appear that any was regularly employed until the year 1796. In April of that year Mr. William Riddel, afterward the Minister of Bristol, was invited to settle at

\* Warren town Records.

Union, but declined. The people were considerably divided in opinion, and the next year they voted to hire a Methodist preacher as the Minister of the town. Nothing more was attempted by the Congregational part of the town for several years, toward the close of the year 1802, Mr. Abraham Gushee was engaged by the town to preach on probation, and in February following he received an invitation to settle there. For some reason he thought fit to decline this invitation, and he was settled afterward at Dighton in Massachusetts. During this year a small Church was organized in the town, and the people sought another candidate. In January 1804 a call of the Church and town was presented to Rev. Jabez Pond Fisher, which he also declined. In a little more than a year after this Mr. Henry True was employed in Union as a candidate for settlement. In November 1805 he received a call and was ordained in September of the next year. Mr. True continued to officiate in the ministry at Union nearly ten years after his ordination. In March 1816, the civil contract between him and the people was dissolved by mutual consent, and he soon ceased preaching. His pastoral relation to the Church continued a few years longer.

In February 1809, a second Congregational Church was formed in Union, consisting of three males, and nine females who had previously been members of the first Church.

Thus things continued in Union until the year 1820: Missionaries occasionally visited the town but the people saw little prospect of the orderly establishment of

the Gospel among them. In September 1820, the first Church proposed to the second to unite together, which after some negotiation was effected.

## CAMDEN.

This township was surveyed in 1768, by David Fales, Esq. of Thomaston. At that time there was not a tree felled in the town. The settlement soon became considerable, and after hearing several candidates the town became united in the choice of Mr. Thomas Cochran as their Minister, and in September 1805 he was ordained. A Church was organized by the ordaining Council. Rev. Mr. Cochran remained in Camden ten years, and was then dismissed by mutual consent. The Church has since been vacant.

The Congregational Church at Waldoborough was gathered in August 1807, and at the same time Rev. John Ruggles Cutting was ordained its Pastor. The settlements at this place as has been before stated were among the first in the Waldo patent, but the original settlers were mostly Germans, and the Lutheran Church had the precedence. This accounts for the late establishment of a Congregational Church in so ancient a settlement. The people had occasionally been supplied with Congregational preaching before, but Mr. Cutting was their first settled Minister. The ministry of Mr. Cutting was of short duration. In the autumn of 1811, he left the town, and went westward on a journey, and after an absence of several months, sent back a request to be dismissed, stating that he had changed his sentiments, and was now become an Episcopalian. A Coun-

cil was convoked by the Church in March following; and the dismissal granted. The Church was now vacant for a few years, when on June 19, 1816, Rev. David Meaubec Mitchel was ordained, and is the present Minister.

#### THOMASTON.

As we have before stated, an early settlement was made in this town near the Fort. The Indians called the place *Georgeekee*, and it was incorporated by its present name in March 1777. Rev. Mr. Rutherford as we have before observed lived and died with this people. After his death the people had a variety of preachers. Mr. Thomas Dennis, Rev. Robert Dunlap, Mr. Urquhart, Mr. Whiting, Mr. Henry Howard Cheely, Mr. Chamberlain, Mr. Ephraim Briggs, and Mr. Richard Briggs were the principal of them. Mr. Cheely was hired nearly two years. Mr. Richard Briggs received from the people a call to settle with them, which at a subsequent meeting they reconsidered and negatived. But no Congregational Church was organized in the town until May 1809. At that time Rev. John Lord was installed at Thomaston. Mr. Lord's ministry continued only two years. He was dismissed in April 1811, and after remaining destitute six years, in October 1817 the people united in settling Rev. John H. Ingraham, the present Minister.

## CHAPTER XVIII.

1775.

Our attention will next be directed to Oxford County where we shall find for our consideration sixteen Congregational Churches.

## FRYEBURG.\*

The township of Fryeburg was granted to Gen. Joseph Frye by the General Court of Massachusetts in March 1762, and confirmed on the 24th of February in the year following, at which time the settlement was commenced. With the laudable spirit of former days one of the first objects of the inhabitants of Fryeburg was the settlement of a Minister. In October 1774, only eleven years after the first settlement was made, Rev. William Fessenden received a call to settle in the ministry with the people of Fryeburg. He accepted the invitation, and in August of the next year ten persons were embodied as a Congregational Church † and Mr. Fessenden was ordained in October following. Mr. Fessenden continued the Minister of Fryeburg until May 1805, when he was removed from his labours by death. Two or three years previous to this he relinquished his salary, and preached occasionally in other places, but his pastoral relation to the Church in Fryeburg contin-

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\* The Indians called this place Pe-quock-et. The vulgar pronunciation of the name is Pigwalket. The famous battle between Capt. Lovel and the Indians under Pagus took place at the northerly end of "Lovel's pond" in this town. May 8, 1725.

† One of the original members of the Church, Hon. Simon Frye, still remains. The others have fallen asleep.

ued during his life. For several years after the death of Mr. Fessenden, the Church and Society were in a low state, but at length, in October 1809, another Minister, Rev Francis Lane Whiting, was ordained at Fryeburg. He continued preaching here for four years.—The civil contract was then relinquished, and after four years more the pastoral relation was also dissolved. The Church has since been vacant. The present number of communicants is about ninety. There are two Meeting-houses in Fryeburg, one near the centre of the town, which is generally occupied by the Universalist Society, and the Congregational Meeting-house in the South part of the town, in the principal village. The Congregational Society have funds amounting to 2,600 dollars, but since the dismissal of Mr. Whiting they have made no attempt to settle a successor. Rev. Dr. Porter, formerly of Conway, in New-Hampshire, has been employed to preach there most of the time for three years past.

#### TURNER.

The territory now called Turner was granted by the General Court of Massachusetts Bay, June 25, 1765, on the petition of James Warren, Joseph Joslin and Charles Turner, agents for the proprietors of a township of land formerly granted to Capt Joseph Sylvester and Company who served in the expedition against Canada in 1690, which township was known by the name of Sylvester Canada, and which on running the line between this then province and New-Hampshire fell within the government of New-Hampshire. In lieu of this township



thus falling within the limits of New-Hampshire a territory bounded by the river Androscoggin on the east; Bakerstown, now Minot, south; by Province land, now Hebron, Buckfield and Hartford, west; and Province land, now Livermore, north; was granted to the aforementioned proprietors as grantees on the following conditions: "That the grantees within six years settle thirty families in said Township, build a house fit for public worship, settle a learned Protestant Minister, lay out one sixty fourth part of said town for the use of the first settled Minister, and one sixty fourth part for the Ministry, and one sixty fourth part for a Grammar School, and one sixty fourth part for the use of Harvard College." In the spring of 1773, the proprietors, anxious to expedite their settlement, offered a lot of land and a bounty of ten dollars to every person who would do the duty of a settler in the town. During the summer following five young men\* engaged on these conditions and came to the place, which from that time out of respect to the before mentioned Capt. Sylvester took the name of Sylvester plantation. They spent the summer in felling trees upon the lots they had taken, and in the winter returned to their family connexions in the County of Plymouth. In the following summer they were joined by several others, and in the spring of 1775, Mr. Israel Haskell removed his family into the plantation from New-Gloucester. His was the first family that came to the place and made it a permanent place of abode. Two

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\* They were Elisha Records, Thomas Records, Daniel Staples, Abner Phillips, and Joseph Leavitt.

other families followed him during the summer. The permanent settlement of the town is to be dated from this time. The plantation was visited in 1776, by Rev. Charles Turner who, the year before, was dismissed from Duxborough in Massachusetts. He preached to the few who then lived in the place, and baptized two of the children of Mr. Haskell. He made a second visit in 1779, admitted some to own the Covenant, as it was called, and baptized several children, and one adult. Nothing farther was done at that time respecting organizing a Church. Among the families that had removed to the plantation was Deacon Daniel Merrill, who belonged to the Church in New Gloucester.\* After Deacon Merrill's family came it was the practice of the inhabitants to convene on the Sabbath for the worship of God. Deacon Merrill usually had the direction of the exercises by leading in prayer, and reading for instruction some printed discourse. For five years after Mr. Turner's second visit the plantation was not favoured with the visits of any Ministers except Rev. Mr. Brown of Westbrook, and Rev. Mr. Nash, of Gray, who spent each a Sabbath or two with them. In the summer of 1784, the place was visited by Rev. John Strickland, who had been previously settled in the pastoral office twice, first at Oakham in Massachusetts, and afterwards at Nottingham West, in New-Hampshire. He was born at Hadley in Mass. and was of the Class graduated at Yale College in 1761. Not long after Mr. Strickland came to the place measures were taken to organize a Church which was done in the Presbyterian form, August

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\*Deacon Merrill was one of the original members of the Church at New-Gloucester. See the sketch of that town.

16th, 1784. The plan of Church government was afterwards approved by the people assembled as a Congregation, and Mr. Strickland received the united and unanimous call of the Church and people to become their Pastor. On the 20th of the next month the "Salem Presbytery" consisting of Rev. Nathaniel Whitaker D. D. Rev. Samuel Perley, and Rev. John Urquhart, with which Mr. Strickland was connected, met at Sylvester for his installation. On this occasion Mr. Urquhart offered the introductory prayer, Dr. Whitaker preached from 2 Kings ii. 19--22, and Mr. Perley gave the charge. At the time of Mr. Strickland's installation the families settled in the town were about thirty, containing perhaps not far from 200 souls; twelve males and three females signed the original Covenant of the Church at its organization—After his settlement Mr. Strickland enjoyed peace in his connexion with the people for several years, and the Church increased to about thirty members. Six years after the installation of Mr. Strickland the minds of the people became divided, and at length a majority of the town in a regular meeting voted to request Mr. Strickland to take a dismission. With this proposal Mr. Strickland did not see fit to comply. Those who were alienated from him now joined with a number of the inhabitants of Buckfield and petitioned the General Court for an act of incorporation as a Baptist Society. The act was passed Nov. 17th, 1792, by which sixty one persons were incorporated. Twenty four of these lived in Turner. In less than two years twenty persons more joined this new society, and the

adherents of Mr. Strickland were thus left few in number. Nevertheless in consequence of their desire, he continued their Minister, agreeing to relinquish such a proportion of his salary as the taxable property of those who had left him bore to that of the whole town. After this Mr. Strickland's friends diminished in number by death and removals, so that in 1795, it was thought advisable under existing circumstances to solicit the advice of an Ecclesiastical Council. The Churches of Harpswell, Brunswick, Topsham, and Freeport composed this Council. The Pastors of the three former and a Delegate from each met September 16th, and after attending to such statements as were thought necessary to give a view of existing difficulties, the Council advised that Mr. Strickland should continue his pastoral relation to the Church for one year, and if the difficulties should then subsist he should ask a dismissal, and the Church and people should grant it. At the same time, in view of this event, the Council recommended Mr. Strickland as a person of unimpeached character, and sound in the faith. After the expiration of a year, things being no more favourable, it became a question with the Church whether another Council were necessary, and having ascertained that it was not, after some delay a dismissal was given to Mr. Strickland by the Church and people May 18th, 1797.

For several years after Mr. Strickland's dismissal, the place was a spiritual wilderness. The Church was diminishing by the death and removal of members, and the few that remained had so little of the life and power of religion that they did not maintain public worship.

The town being without a Minister, complaint was made against them in the fall of 1802 to the Court of Sessions of the peace, "for neglecting to provide themselves with a public teacher of piety, religion, and morality." The town, by their Agent, appeared before the Court and plead that they were *unwilling to contend*, and desired to have farther time to comply with the law. Being thus excited to do something for the support of a Minister, Rev. Mr. Strickland who still continued to reside in town, and Rev. Charles Turner who had resided in town from the year 1792, were each employed for a time. After both had preached the term of time they severally had agreed, a call with certain conditions was voted by the town for Mr. Turner to settle in the work of the Gospel ministry, and a committee was appointed to request the Church's concurrence.—The Church having previously selected Mr. Strickland to the pastoral office, voted not to concur with the town but to adhere to the election they had made. In this election of the Church the town refused to concur. There being this disagreement between the town and the Church there could be no further proceedings in relation to either candidate. As the Church had been six years destitute of a pastor and their number had become much diminished by several of the members withdrawing themselves and uniting with other denominations, and by the deaths and removals of others; and as but imperfect records had been kept of the proceedings of the Church, and it not appearing distinctly from the papers of the Church who belonged to it, some, dissatisfied that the Church did not concur with the town, denied that a Church ex-

isted there. This induced the Church to call in an Ecclesiastical Council to advise them in their difficulties, and determine whether they were a Church. A Council as requested assembled on the 18th of October 1803, and after attending to a representation of the state of things, gave it as their unanimous opinion that the Church was not extinct. The Church then in presence of the Council voted to change their form to that of a Congregational Church, and seven male members subscribed a Confession of Faith and Covenant.

Previous to these transactions of the Church Mr. Amasa Smith, a candidate for the Gospel ministry, being on a journey and passing through the town, was employed by the inhabitants to supply them with preaching. After having preached a number of weeks, the Church unanimously gave him an invitation to settle with them. The town concurred in the invitation, and Mr. Smith was ordained there May 23, 1804. The inhabitants of the town were not fully agreed in the settlement of Rev. Mr. Smith, and the immediate consequence of it was the establishment of a Society of Universalists in which fifty four persons were incorporated; thirty others joined with them within a year. These measures led the Congregational part of the inhabitants to organize themselves as a distinct Parish, in which capacity they have since acted. The lands reserved for the use of the Ministry in the town, and those for the use of Schools had been sold a little before this by order of the Legislature, and the proceeds vested in a Board of Trustees, to be applied for the respective purposes for which the lands were granted, as soon as the

interest of the School Fund amounted to 200 dollars, and the ministerial when it amounted to 350 dollars. The School Fund became productive in 1808, and the ministerial in March 1811.

As there was no assistance from the ministerial fund for the support of Mr. Smith, and as nearly half the town had become a distinct Society and were not taxed in raising his salary, the burden upon the remaining part was considerably heavy.

It had been agreed between Mr. Smith and people at his settlement, that, when two thirds of the people requested it, he should be dismissed. In the spring of 1806, a meeting was held to consider this subject, but two thirds were not found to vote the proposed dismissal. A committee was appointed however to consult with Mr. Smith on this subject, and he and they agreed that his dismissal should eventually take place. It was finally accomplished October 7th of the same year, and on the 22d of the same month he was installed Pastor of the second Church in North-Yarmouth. The ministry of Mr. Smith at Turner was short, but it is hoped not wholly without good effect. Much of the seed of divine truth was sown, but the extent of the harvest viewed in all its consequences can be known only to God. Eight persons while he was in the pastoral office became members of the Church

After the dismissal of Mr. Smith, four years past away and the Church was destitute of a Pastor. During this period the place was visited by several Missionaries, mostly from the Hampshire County Missionary Society. In the spring of 1810, the present Pastor of the Church,

Rev. Allen Greely, began to preach as a candidate for settlement. At this time the Church contained but twenty one members. In the course of the summer Mr. Greely received the united call of the Church and Society, and was ordained October 24, 1810. The next summer after his settlement a few individuals had their attention excited to the things of the eternal world; but there was no general awakening. More than six years past away and gross darkness covered the people. At length in the summer of 1816, God was pleased to impress seriousness on the minds of a number. The influences of his Spirit were silent, and the effects were solemn. The attention continued during two seasons, and in consequence of it the Church was enlarged so as to contain more than sixty members.

#### LOVELL.

In the year 1798 the plantation of New Suncook, now the town of Lovell, was favored with a signal display of mercy in the hopeful conversion of a considerable number of persons. The consequence of this was the establishment of a Congregational Church there, which took place on the 6th of October in that year. Nine persons were admitted at that time. Subsequently forty seven persons have been received into this Church. Some of these persons lived in the adjoining towns, particularly in Sweden, where a Church has since been gathered. By deaths and removals the Church in Lovell is now reduced to twenty eight members. About twenty families belong to the Congregational Society.



## BETHEL.

The town of Bethel was granted to certain inhabitants of Sudbury, in Massachusetts for services performed in Canada in "*the old French war.*" Hence the plantation took the name of "Sudbury Canada." The first permanent settlement in the town was made by Mr. Samuel Ingals. He first came there in the summer of 1776, and moved his family to the town in November of the following year. The Congregational Church in that place was formed in October 1799, and consisted of seven males and four females. Rev. Daniel Gould was then preaching in the town as a candidate for settlement. The people had given him a call, which he had accepted, and he was ordained October 9th, two days after the organization of the Church. In May 1809, Rev. Mr. Gould was dismissed from Bethel, and the Church remained vacant ten years. In January 1819, Rev. Henry Sewall was installed there, but difficulties soon arose between him and the people and he was dismissed on the 10th of May 1820. They are now destitute.

## WATERFORD.

The first settlement in this town was made by Mr. David McQuain in the autumn of 1775. He is still living there, a bachelor, at the present day. It was not till 1783, that any considerable settlement was made.

The first inhabitant of Waterford who was in full communion with any Christian Church, was a Mrs. Hor, the wife of Mr. Philip Hor, originally from Taun-

ton. No Church was organized in the town until October 1799. Then eight males covenanted together, and became a church of Christ. At the same time Rev. Lincoln Ripley of Barre in Massachusetts was ordained their Pastor. He has continued with them to the present time. Eleven more males and four females were soon admitted to the Church, and the Lord's supper was administered for the first time. Before the close of the year, twenty-five persons more were added to the Church. The attention to religion still continued. Nine members were added the next year, and the same number in 1801.\*

#### ANDOVER.

Andover, formerly called East Andover, is a pleasant town lying in the northerly part of the County of Oxford, about ten miles north of Pennycook falls on the Androscoggin. Ellis' river intersects the town, and settlements are made on both sides of it extending about five miles. The first family that moved into the town was that of Ezekiel Merrill Esq. in May 1789. Two years after, other families came in, and in 1804 the town was incorporated. In November 1800, a Congregational Church was organized in the town by Rev. Daniel Gould of Bethel, consisting of seven males and nine females. The Church and Society, though few in number soon made exertions to obtain a Minister, and in the early part of the year 1806, a call was presented to the Rev. Jacob Rice, formerly of Henniker, (N. H.) to become their Minister. But Mr. Rice declined their invitation, and was afterward settled at Brownfield.—

\*Mass. Hist. Coll. vol. 9, p. 145;

Shortly after, Rev. John Strickland, formerly of Turner, was engaged as a candidate, and installed Pastor of the Church, March 12, 1806. He is their present Minister.

## SUMNER.

This town at its first settlement together with the greater part of what is now Hartford was originally called the plantation of Butterfield.\* Both towns were incorporated in 1798. Occasional preaching was enjoyed here and some baptisms administered, but no Church was gathered until the month of September 1802. At that time by the joint labours of Rev. Enoch Hale of West Hampton, and Rev. Jonathan Grout of Hawley Missionaries from the Hampshire County Missionary Society, and Rev. Jonathan Scott of Minot a Congregational Church was constituted consisting of eighteen members, eight of them being males. Not far from this time through the instrumentality of Missionaries and others there was a considerable attention to religion, and the Church was subsequently enlarged. It continued to receive yearly accessions, but had no stated Pastor for ten years after its formation. In October 1811, the Church together with other individuals in Sumner and Hartford united in presenting a call to Mr. Samuel Sewall, who was ordained June 3, 1812. The whole number of members in the Church at that time was fifty one. The present number (Dec. 1820) is fifty-nine, twenty-six of whom live in Hartford. Rev. Mr. Sewall continues to minister among them.

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\* So named for a considerable proprietor.

## HEBRON.

The same Council who organized the Church in Sumner held another session at Hebron on October 8th of the same year, where they constituted a Church of eight males, and five or six females. Of these persons two were dismissed from the Church in Minot, and one from the north Church in Bridgwater, for the express purpose of being formed into a Church. Two were members of Churches in Massachusetts with certificates of regular standing, such as is usually given to a travelling Brother, but no dismissal. The others had never before been public professors. After the establishment of the Church, Missionaries frequently visited Hebron. Rev. Joseph Blodget and Rev. Joshua Crosby both of Greenwich, Rev. Jotham Sewall, Rev. Mr. Williston, Rev. Mr. Norton, Rev. Gardiner Kellogg and Rev. Dr. Payson of Rindge were among the principal of these. In October 1812, Rev. Henry Sewall was ordained to the Pastoral care of this Church, and laboured there in the Gospel for three years. The contract between him and the people was then dissolved, and he ceased preaching. The Pastoral relation continued about two years longer, and was then regularly dissolved. The Church is now vacant. It consists of nineteen males and thirty females.

## NORWAY.

The Congregational Church in Norway was organized by Missionaries about the year 1802. The people in that place have enjoyed the ministrations of only one stated Pastor. Rev. Noah Cresey was ordained there September 20, 1809. His ministry continued ten years.

He was dismissed by mutual consent in December 1819, and the Church is now destitute.

## RUMFORD.

This town, which was originally granted to Timothy Walker of Concord and his associates, lies on both sides of the Androscoggin, both above and below the great falls, called "Pennycook falls." The name of these falls gave a name to the plantation until its incorporation. The settlement was commenced here in the year 1777. In the autumn of this year Mr. Jonathan Keyes removed his family here, which was the first family, that settled in the place. It was not until August 1803 that a Congregational Church was formed here. Rev. Joshua Crosby and Rev. Jotham Sewall, then Missionaries in that region, gathered a Church of six members only, one half of them being males. The Congregational Society was small and no candidate was employed for settlement for several years. Rev. Samuel R. Hall was the first settled Minister of this people, and was ordained Nov. 14, 1811. A considerable revival of religion soon followed this event, and a large number were united to the Church. Mr. Hall lived only three years after his ordination. He died in Nov. 1814. The Church at his death consisted of seventy members. In a few months after the death of Mr. Hall the Church and people turned their eyes upon Rev. Daniel Gould formerly of Bethel as a successor, and he was installed May 31, 1815. He remains with them at the present time.

## ALBANY.

This town was incorporated by its present name in 1803. In September of the same year a Congregational Church was organized there, consisting of twenty two members. It has not been greatly enlarged since,—twenty-four members of the Church remain in the town, and several others have removed, who have not been regularly dismissed. About thirty families belong to the Congregational Society.

## DIXFIELD.

A Congregational Church was formed in this town in May 1806, by Rev. Alexander McLean, Rev. Jotham Sewall, and Rev. Jonathan Belden. It then consisted of ten persons, and has since increased to more than twenty. The people have not yet enjoyed the ministrations of a stated Pastor.

## BROWNFIELD.

This town adjoins the State of New-Hampshire, a little to the westward of Fryeburg. The only Congregational Minister ever settled in this town is Rev. Jacob Rice who was dismissed from Henniker in New-Hampshire in 1782. He was installed at Brownfield in the year 1806, at which time a small Church was formed. Mr. Rice is still the Minister of that people.

## WELD.

This town was formerly called "Webb's Pond Plantation," or "No. 5," and was incorporated by its present name in 1815. In the month of August 1809, a Church

of eighteen persons was organized by Rev. Gardiner Kellogg and Rev. Jotham Sewall, who were there as Missionaries. The people have never yet had a settled Minister.†

## PARIS.

A Congregational Church was formed in the Southern part of Paris in the year 1812. Two years after this it consisted of seventeen persons, five males and twelve females. About thirty families are connected with the Congregational Society.

## SWEDEN.

In this town a small Congregational Church was gathered in November 1817. Eight of the original members were at that time dismissed from the Church in Lovell. This too is destitute of a stated Pastor.

## GILEAD.

A Church of twenty one members was organized in this place in the year 1818. About this time the missionary labours of Rev. James Walker and others were greatly blessed to this people, and fifteen more were added to the Church in the early part of the following year. No Minister has yet been settled.

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† See report of the Trustees of the Maine Missionary Society for 1819.

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## CHAPTER XIX.

1776.

## KENNEBECK COUNTY.

The County of Kennebeck belonged originally to the County of Lincoln from which it was separated by an act of incorporation in the year 1799. In this County thirteen Congregational Churches have been established.

## WINTHROP.

The town of Winthrop originally comprized the territory belonging to that town and Readfield. A small settlement was commenced at the place where the principal village is now built, a little previous to the year 1770. In 1771, the town was incorporated. The people soon took measures to obtain a Minister and in 1772, appointed a committee for that purpose. Arrangements were made the next year for building a Meeting-house, and a candidate was procured to preach with a view to settlement. This was Mr. Thurston Whiting. But no formal invitation was given him to settle, and after remaining at Winthrop until the winter of 1775, he departed, and was ordained at New-Castle. In the summer of 1776, the town employed Mr. Jeremiah Shaw as a preacher, and measures were taken for gathering a Church and giving Mr. Shaw a call to settle. A Council was convoked in September of that year, and a Church of sixteen males, and eleven females duly organized. Mr. Shaw however declined the invitation



given him to settle at Winthrop,\* and the next year found the people still destitute. But being anxious to have the regular administration of divine ordinances among them the people empowered a committee to employ as a candidate "some young man who should come well recommended as to his moral character." † For three years no person was employed. The local situation of the town, having a large pond in the centre, rendered it somewhat difficult for the people to be all accommodated in one place of worship. Several expedients were proposed, and it was at length agreed by the inhabitants in October 1781, to worship together for ten years. At the same time the Church and town concurred in presenting a call to Rev. David Jewett who had been recently dismissed from Candia in New-Hampshire, and he was installed over them Jan. 2, 1782. The ministry of Mr. Jewett was of short duration. He was removed by death in February of the following year.

The people had found it inconvenient to assemble together for public worship, and about this time the town was divided into two Parishes. These Parishes were regularly incorporated in 1790, and the easterly Parish was constituted as the town of Readfield during the following year. In August 1786, a town-meeting was called to see if the people could agree in the settlement of Mr. Jacob Cram, who it seems was then preaching at Winthrop. After employing him a term longer the town gave him a call, but he declined their invitation,

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\* Winthrop town Record.

† Mr. Shaw was settled at Moultonborough in New-Hampshire in 1779.

and was soon after settled in Hopkinton in New-Hampshire. For several years after this the religious affairs of the town were declining, and but few preachers were employed there. In the year 1799, the town in their corporate capacity declining to take any measures for the resettlement of the ministry, those who felt favourably disposed to Congregationalism having obtained the consent of the town, formed a poll-parish and obtained an act of incorporation. In connexion with the Church they soon presented a call to Mr. Jonathan Belden, and he was ordained their Minister in August 1800. The number in this new Parish was small at the beginning, and not increasing much afterward it became somewhat difficult for the people to support the worship and ordinances of God among them. In five years Rev. Mr. Belden found it expedient to ask a dismissal, which was granted agreeably to advice of Council in September 1805. During the winter following the poll-parish was dissolved by an act of the Legislature, and the people again acted as a town in providing a supply for the pulpit. Rev. David Thurston, the present Pastor of the Church, was ordained February 18, 1807.

HOLLOWELL, AUGUSTA, CHESTERVILLE, AND  
FARMINGTON.

The settlements at Hallowell and Augusta are of little more than fifty years standing. \* They were origin-

\* A Mr. Richardson now living at Clinton came into that country about the year 1771. He says there were then three families at Lewiston, a few settlers at Winthrop Mills, and three families only at Augusta, and no other settlements on that route.

ally one town called Hallowell, and it was incorporated in 1771. The first Minister settled in the town was Rev. Isaac Foster. He came to Hallowell in May 1786. It was, at this moment a time of some attention to religion among the people, and they gladly received any one who came in the name of the Lord. A Church had been organized sometime before this, and after a short time of probation Mr. Foster was ordained. This took place in October of that year. But his ministry was short and unpleasant. The people very soon became dissatisfied with Mr. Foster, and in November 1788, a Council was called to consider the matters of grievance, and after a patient investigation which occupied them eight days they dismissed Mr. Foster without granting him any recommendation. † For several years after this event, the people at Hallowell had but little stated preaching.

In the month of May following the dismissal of Mr. Foster, a few pious men living at Chester plantation, now the town of Chesterville, about thirty miles north from Hallowell, addressed a joint letter to some of their pious friends living at Hallowell who had never united with Mr. Foster's Church, proposing to unite together and form a Church. This proposal was very cordially received, and a day of Fasting was appointed. The Brethren from both places met at the house of Benjamin Pettingill Esq. in Hallowell, and spent the day in prayer. It was agreed to form a Church, and a

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† This Council consisted of Rev. Messrs. Browne and Williams, of Fal-  
mouth.

Council was invited accordingly. The Council convened on February 25, 1790. Rev. Mr. Emerson of Georgetown, and Rev. Mr. Eaton of Harpswell, with their Delegates were all, who attended, and they proceeded to organize a Church of nine male members, five of them living in Hallowell, and four in Chester plantation. As there was already a Congregational Church in Hallowell, it was proposed to call this the "Chester Church." In about a year after this, the name was changed to "Hallowell Church," and it was agreed that the members living at Chester plantation should have liberty to remove their relation from it, and form a new Church in their own town whenever they should judge it expedient.

It had been thought very desirable by some, that, if practicable, a union should be formed between the new Church and that with which Mr. Foster had been connected, previous to the settlement of another Minister in the town. After some negotiation between the parties a Council was mutually invited in January 1793, and a union was accomplished. But the parties were not happy together, and waited for an opportunity to separate again. In about a year after this, the town of Hallowell was legally divided into three Parishes, the present town of Hallowell being one, a second comprehending the principal settlement at Augusta, which left a north Parish adjoining Vassalborough. This presented a fair opening for a division of the Church which took place at this time, (June 1794) the members of the former Hallowell Church, living principally within that parish, now became a Church by themselves. In August of

the next year, Rev. Eliphalet Gillet was ordained Pastor of what was then called the south Church in Hallowell, and remains in the ministry there to the present time.

In October of the same year Rev. Daniel Stone was ordained to the pastoral care of what was termed "the first Church in the middle Parish in Hallowell." \* In February 1797, the middle and north Parishes in Hallowell were incorporated as a distinct town and called Harrington. The name was changed to Augusta in June following. Rev. Mr. Stone remained in the ministry at Augusta a little more than eleven years. He was dismissed by mutual consent in May 1809. After being destitute about two years, Rev. Benjamin Tappan was ordained in October 1811, and is the present Pastor of the Church.

Some persons belonging to the town of Farmington had united with the "Chester Church," and it was found expedient for them to act as a separate body from the Church in Hallowell. Accordingly on August 18, 1796, a meeting was held in Farmington, and the members of the old Church living in Chesterville and Farmington became a separate body, known by the name of "the Church in Chesterville." As this part of the country had become settled, missionaries had occasionally rode through it. Rev. Levi Frisbie of Ipswich was at Chesterville for a short time in the year 1792, and shortly after Mr. Wait Cornwall of Connecticut, a young man who had spent some time at New-Gloucester.

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\* Wells Church Records.

ter, and being instrumental in a considerable awakening there, was at Chesterville and its vicinity.

In the year 1796, Mr. Jotham Sewall, and inhabitant of Chesterville, and one of the original members of the Church in that town, was licensed to preach, and two years after was ordained as an Evangelist by the Lincoln Association. Rev. Mr. Sewall did not incline to settle in the ministry though often requested both at Chesterville, and sundry other places ; but he preached considerably at Chesterville, and administered the ordinances there, and the people had no other stated preaching. In the summer of the year 1820, Mr. Sewall was again requested to take the pastoral charge of this Church, which invitation he now accepted, and was installed on the 9th of August in that year.

The members of the Church living in Farmington had been separated from it nearly six years before. In December 1814, a Council was convened at Farmington who organized a Church there of about twelve members, but they have not yet enjoyed the ministrations of a stated Pastor. The most remarkable revival of religion within these limits, was at Chesterville in the early part of the year 1819. " It began at the commencement of the year. It was limited as to territory, extending only about three miles square, but powerful and general, where it prevailed. Almost every house within these limits became a Bethel, where God was daily worshipped, and almost every family included some that were mourning under a sense of guilt, or rejoicing

through hope in Christ. Between sixty and seventy are supposed to have passed from death unto life.”\*

## WINSLOW.

Fort Halifax was in this town, and a small settlement was made here about as early as the settlement at Hallowell. The town then lay on both sides of the Kennebeck, and included what is now Waterville as well as the present town of Winslow. In the early part of the year 1896, Mr. Joshua Cushman was employed to preach at Winslow, and on the 10th of June in that year he was ordained as the Minister of that people.— But there was no Church in the town, nor was any one gathered there during Mr. Cushman’s ministry.

At the time of his settlement a number of persons belonging to the Society subscribed certain articles of belief, and were considered by some as a substitute for a Church, but the sacrament of the Lord’s supper was never administered to them, neither were they acknowledged as a Church by those in the neighbourhood. † Mr. Cushman continued to preach in the several parts of the town for nearly eighteen years. He then discontinued his ministrations, and none other has been settled in the place.

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\* Report of the Trustees of the Maine Missionary Society for 1819.

† “Seven in that place (Winslow) have united with our Church. In November last, we held our communion there; this was the *first time* the Lord’s supper was ever administered to a Congregational Church in Winslow.”

Report of the Massachusetts Miss. Soc. for 1819, in Recorder of June 5, 1819.

## NEW SHARON.

A Congregational Church was organized in this town by a Council convened for that purpose February 9th 1801. In October 1815, Rev. Hezekiah Hall was ordained its Pastor. Very trying difficulties soon appeared. Mr. Hall's conduct was considered very reprehensible, and in July 1816, he was dismissed without a recommendation. For some time the Church was torn with dissensions, but at length peace was restored, the smiles of divine providence were afforded, the Spirit was poured out from on high, and many were supposed to be converted. \* The Church is still destitute of a stated Pastor.

## FAIRFAX, NOW THE TOWN OF FREDONIA.

In the year 1790, six families only inhabited this town. Soon after this, one public professor of religion moved here. As the settlement advanced it was visited by Missionaries. Dr. Payson, of Rindge, Mr. McLean of Bristol, and Mr. Sewall of Chesterville, were among those who occasionally preached in Fairfax. In the year 1802, some special attention to religion was discovered under the preaching of Mr. Sewall, and in September of the next year a Church of seven persons was organized by Messrs. McLean and Sewall. Mr. Daniel Lovejoy, a member of that Church, and a resident in the town was licensed to preach, and afterwards ordained as an Evangelist. He often preaches in Fairfax, but has never yet taken a pastoral relation to the Church. The present number of communicants is about ten.

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\* Report of the Maine Miss. Soc. for 1819.



## UNITY.

Here is a small Congregational Church. It was organized by Rev. Jotham Sewall, in December 1804. It has never been much enlarged, containing in 1811, from twelve to twenty members.

## TEMPLE.

This town lies in the northerly part of the County, and began to be settled about the year 1795. It was originally called Abbotstown, and incorporated by its present name in June 1803. A few years after this, Rev. Mr. Stone, being here on a Mission, organized a small Church, and in February 1810, Rev. David Smith was ordained to the pastoral care of it. Mr. Smith's ministry at Temple was very successful. Divine influences attended the preaching of the word, and many were converted. But the town was new, and the support of a Minister was found to be difficult, and in January 1819, Mr. Smith was dismissed at his own request. No person occupies his place. The Church now contains about fifty members. Rev. Mr. Smith has since been installed at Centre-Harbour in New-Hampshire.

## PITTSTON.\*

For many years this place was considered Missionary ground. In the year 1812, Mr. Daniel Hendrick laboured there a few weeks as a Missionary, and his

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\* The river Kennebeck was visited by Europeans very early. The Antiquarian might find many valuable fragments scattered along on its banks, and in Pittston especially. Particulars cannot here be noticed.

preaching being acceptable he was invited to tarry with the people. In November of that year a small Church was gathered in the town, and Mr. Hendrick was ordained. He remained the Minister of that people about eight years, and was dismissed by mutual consent in the month of August 1820. The Church is now vacant.

#### WILTON.

The first family that moved into Wilton came thither in the spring of the year 1792. Eleven years after this it was incorporated. A few public professors in the Congregational order had removed to the town, and in February 1818, a small Church was gathered there by Rev. Jotham Sewall. It contains at present about fifteen members.

#### VASSALBOROUGH.

This town lies on the eastern shore of the Kennebeck, adjoining Augusta, and was settled about the same time with the other towns on the river. But a great proportion of the inhabitants belonging to the Society of Friends, the establishment of a Congregational Church is recent. The place was visited by Missionaries for several years, and the people occasionally provided themselves with a supply of preaching. In the beginning of the year 1818, Mr. Thomas Adams was appointed by the Trustees of the Maine Missionary Society to labour at Vassalborough. His labours proving acceptable the people made proposals for his settlement with them, and he was ordained in August of that year. A small Church had been a short time previously formed. Rev. Mr. Adams is still its Pastor.

## GERRY; FORMERLY MALTA.

In this town is another Congregational Church. The town being new, and the people somewhat divided in sentiment, it was considered Missionary ground. Mr. Clarke Cornish was there in 1818 in the employment of the Maine Missionary Society, and some special attention to religion was manifest at that time. In August of that year a Church of eight members was gathered there. Four more were soon added. "It is still with them a day of small things, but compared with their previous situation not to be despised." \*

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\* Report of the Trustees of the Maine Miss. Soc. for 1819.

## CHAPTER XX.

1781.

## COUNTY OF WASHINGTON.

The County of Washington was established as such in the year 1789. Most of the settlements in the County are of recent date. Within its limits are five Congregational Churches viz. in Machias, Dennysville, Robbinston, Eastport, and Lubec. The Church at Machias is the only one which has enjoyed the ministrations of a stated Pastor for any considerable time. This town was so called from *Mechisses*, the Indian name of the river which intersects it. A trading wigwam was set up here by a Mr. Allerton from Plymouth in 1633, consisting of five men, but no permanent settlement was then made. \* In 1744, a small settlement was made at the east falls, by a few French families. In May 1763, fifteen persons of both sexes moved from Scarborough in Cumberland County, and settled at the west falls. In 1770, a grant of the land in the township was made by the General Court to Ichabod Jones, and seventy-nine others under certain conditions, which being complied with, the town was incorporated in June 1784. †

The first Minister who resided in Machias, or in any of the surrounding region, was Rev. James Lyon. Mr. Lyon was a native of New-Jersey, educated at Princeton College, and ordained at large by the Presbytery of

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\* Winthrop's Journal page 57. Hubbard's Hist. page 163.

† Mass. Hist. Coll. Vol. 3. page 144.

his native State. He came to Machias in the year 1771, when there were about seventy families in the town, and the year following was employed by the inhabitants as their Minister. In 1781, Mr. Lyon organized a Church at Machias on Congregational principles, but was never regularly installed its Pastor, although he continued to preach in the town until his death which took place in the year 1794.

About a year after the death of Mr. Lyon, Rev. Clark Brown was ordained Pastor of the Church and Society in Machias, but after remaining there two years he was dismissed at his own request, and installed afterwards at Brimfield in Massachusetts. The Church was now vacant between two and three years, but in the year 1800, Rev. Marshfield Steele was ordained there, and is the present Minister, although from bodily infirmity he has not been able to preach much for two or three years past. \*

The second Church in this County was gathered in the plantation called by the Indians Penemequan, now the town of Dennysville. This took place October 27, 1805. Rev. Jotham Sewall was then labouring in that region as a Missionary, and performed this work. The Church has never been greatly enlarged, and is not yet in a condition to settle a Minister.

The next religious establishment in this region was made at Robbinston, a town lying on the western side of Passamaquoddy Bay, at the mouth of Scoodic river.—

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\* "Since this work was put to press Rev. Abraham Jackson has been ordained at Machias, as colleague Pastor with Rev. Mr. Steele."

While the settlement was yet new Missionaries were sent among the people. On the 24th of November 1811, a Church of six members was organized there by Rev. Jotham Sewall and Mr. Ephraim Abbot, since the Minister of Greenland in New-Hampshire. In the summer of 1818, Rev. Daniel Lovejoy, who had been for many years labouring as a Missionary was employed at Robbinston, and received from the Church and people an invitation to settle, and was accordingly installed in September of that year. The Church had then increased to about fifteen members, and the Society presented a flourishing aspect. The winter following Mr. Lovejoy spent with his family at Fairfax, and when he repaired to Robbinston in the spring some difficulties appeared which could not well be removed, and by mutual consent the pastoral relation was dissolved in May 1819. No other candidate has yet been employed at Robbinston.

In the summer of 1818, two more Churches were organized in the County of Washington, one at Eastport, and the other at Lubec. Moose Island, which constitutes the town of Eastport, has recently risen into considerable importance on account of its situation for trade. It was incorporated in the year 1798, and by the census of 1810 contained 1511 inhabitants. This population was, however, of a fluctuating nature, and these inhabitants like the settlers in new towns generally, were a mixture of religious denominations, and although they had occasional preaching, yet no regular order was observed for several years. In the year 1818,

Rev. Mighill Blood of Bucksport being on a Missionary tour in Washington County spent a short time at Eastport and organized a small Congregational Church. In the spring of 1820, the Rev. Andrew Bigelow was ordained as an Evangelist in the University Chapel at Cambridge, and immediately proceeded to Eastport where he still resides as the Minister of that people.

The settlement at Lubec is not of more than twenty years standing. During the late war, when the British Troops took possession of Moose Island, many of the inhabitants removed on to the main, and the public offices were established at Lubec-Point. In the summer of 1818, the Rev. Elijah Kellogg of Portland laboured at Lubec as a Missionary. A religious Society was instituted, and Mr. Kellogg organized a Church of eleven members.

In the early part of the year 1821, Mr. Jonathan Bigelow was employed to preach at Lubec with a view to settlement, and the Church and Society united in calling him to the stated work of the ministry among them. He was ordained there on the 11th of July.

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\*Since the work was put to press the connexion between Mr. Bigelow and this people has been dissolved.

## CHAPTER XXI.

1784.

## SOMERSET COUNTY.

The first settlements made in this County were about the year 1773. In the spring of that year a Mr. Weston with his family settled in the present town of Bloomfield near the Meeting-house. A settlement was made in Norridgewock about the same time. Major Meigs who went up the Kennebeck with a party of troops during the revolutionary war, has this note in his journal :

“ 1775. Oct. 3d Proceeded up the river to Norridgewock. On my way I called at a house, where I saw a child 14 months old. This is the first white child born in Norridgewock.” \* This child was Abel Farrington, the son of Capt. Thomas Farrington, formerly of Groton Massachusetts. The settlements soon spread widely in that county, which is now a flourishing region, and the seat of twelve Congregational Churches. The first of these was gathered at Bloomfield, which then composed part of the town of Canaan. About the close of the Revolutionary war the town settled rapidly, and among the early inhabitants was the Rev. Nathaniel Whitaker D. D. who had been recently dismissed from Salem in Massachusetts. In September 1784, the people gave Dr. Whitaker a formal invitation to become their Minister, and at the same time, as there was no

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\* Hist. Coll. New Series Vol. 2. page 237.



Church in the town, the people invited the Presbytery to come and organize one. Whether the inhabitants were mostly Presbyterians before, or whether this course was adopted because Dr. Whitaker was a Presbyterian is not now known. The presbytery to whom they applied was the "Salem Presbytery" then in session at Gray for the installation of Rev. Samuel Perley. This body immediately adjourned to Canaan, and installed Dr. Whitaker September 10, 1784. But no Church was at that time organized. In January following Dr. Whitaker and twenty-two other males subscribed the usual Covenant engagements and became a Church. Toward the close of the year 1789, Dr. Whitaker was dismissed, and left the town.

The next Pastor of the Church was Rev. Jonathan Calef. He came to the town early in the year 1793. In July of that year the Church solemnly renewed their Covenant, and gave Mr. Calef a call. In June of the year following he was ordained, at which time the Church formally renounced Presbyterianism and became Congregational. In about five years difficulties began to arise; and after taking the advice of two Councils, Mr. Calef requested a dismissal, which was granted in October 1801. He was afterwards installed at Lyman in the County of York. Soon after this, the Church at Canaan agreed to renew their Covenant, and make certain alterations in their confession of faith, forms of admission &c. A Council of five Ministers with Delegates was assembled, the members were examined concerning their experience, and the Church reorganized.

It then consisted of ten males and five females. But as yet, they had no settled Minister. In the beginning of the year 1808, a plan was devised for connecting Canaan and Norridgewock in the settlement of Rev. Jotham Sewall, and in April of that year the Church and town voted to invite Mr. Sewall, proposing to support him one half of the time. But Mr. Sewall declined this invitation. In the same summer Rev. John Cayford was employed to preach at Canaan, and was installed there in September 1809. His ministry continued a little more than three years. He was dismissed agreeably to the advice of a Council in December 1812. In about one year after this Mr. Fifield Holt, the present Minister received an invitation to settle in that part of Canaan which had now become the town of Bloomfield, which having accepted, he was ordained in June 1814.

#### NORRIDGEWOCK.

The second Church in the County of Somerset, is at Norridgewock. This town was incorporated in 1788, and then contained about twenty families. The first preacher here of whom any account is preserved was a Mr. Muzzy. He was hired by the inhabitants in the summer of 1790 but had no invitation to settle. In 1793, Mr. Calef, afterwards the Minister of Canaan, was employed a short term of time, after which the people were destitute for three years. In June 1796, Mr. Phineas Randal came and preached at Norridgewock, and continued there through the summer. A great awakening took place at that time in Norridgewock and the sur-

rounding region. It was supposed that about thirty persons were hopefully converted in the town of Norridgewock at this time. Mr. Randal continued in the town through the winter, and early in the year 1797, a town meeting was called to consult on the subject of his settlement, but for some reason not now known the people declined giving him a call. As yet there was no Church in the town. The inhabitants appeared to think it important that there should be one, and in February 1797, the following article was incerted in the warrant for town meeting :—" To see if the town will vote to establish a Church in this town in the Congregational order." But when assembled the town very wisely voted to dismiss that article, probably feeling sensible that this was not the proper course to take to effect so desirable an end. In September of that year, Rev. Mr. Emerson of Georgetown, and Rev. Mr. Calef of Canaan, with Delegates from their Churches, met at Norridgewock and organized a Church of twenty-four members, the fruits of the revival which took place under the preaching of Mr. Randal.

The next year Rev. Jotham Sewall was employed by the people of Norridgewock for one half the time. In 1803, Mr. Seth Stetson, since settled at Plymouth in Massachusetts, was employed at Norridgewock, and after continuing there nearly a year received a call to settle, but declined. The town was then destitute of stated preaching for several years. In 1809, Rev. Jotham Sewall was invited to settle there but declined. After this the people had a variety of preachers, some who

same as Missionaries, and some who were employed for short terms of time by the people. Their hopes were often raised with the expectation of obtaining the settlement of a Minister, and as often blasted. In February 1813, the Church and town united in presenting a call to Mr. Ebenezer P. Sperry to settle with them. The expectations of the people were highly raised, but they were again disappointed as Mr. Sperry declined their invitation. The present Pastor of the Church, Rev. Josiah Peet, came to Norridgewock as a Missionary soon after the departure of Mr. Sperry. He laboured there about half the time during the winter of 1813, and was ordained August 4, 1814.

The Churches at Bloomfield and Norridgewock are the only two in this County, which have ever enjoyed the ministrations of a stated Pastor. The history of the ten others is as follows :—

#### INDUSTRY.

The Congregational Church in this town was gathered January 21, 1802, by Rev. Jotham Sewall, and Mr. Samuel Sewall, a licentiate preacher, since settled at Sumner. It contained eleven original members. The present number is about twenty.

#### ANSON.

This town lies on the Kennebeck above Norridgewock. It was incorporated in 1798. A Church of six members was organized here in April 1804, which has since received considerable accessions.

## STARKS.

This town, which lies at the mouth of Sandy River, was first settled about the same time with Norridgewock. Col. Thomas Waugh, now deceased, was the first child born in the town. A small Congregational Church was organized here in August 1804.

## BINGHAM AND SOLON.

A settlement was made at Carritunk falls not long after the settlement of Norridgewock, and before the incorporation of either Bingham or Solon a Church was gathered there embracing members from several of the surrounding settlements. This took place in July 1805. Rev. Alexander McLean, and Rev. Jotham Sewall were present on the occasion. The Church then consisted of eight members, who lived principally in the township since Bingham. In September of the next year, a Church of five members was gathered in the plantation now Solon, and thus things remained for nearly five years. These Churches were then both in a low state, and that in Solon particularly feeble. In January 1811, a Council was invited to advise them respecting their future proceedings, and by their advice a union was formed between them. Each Church was to retain its own articles of faith and Covenant, and to be ruled and disciplined according to them; but for mutual assistance they were to be considered one Church. In the autumn of 1818, divine influences were very copiously afforded in these new settlements, and both Churches were considerably enlarged, and were consequently so

much strengthened as to think it expedient to dissolve their union, and each to stand alone.\* This took place in January 1820.

#### STRONG.

This town lies immediately above Farmington on both sides of Sandy River. It was called originally "Readstown" from one of the first settlers. A Church of eleven members was gathered there in March 1810. It has never been greatly enlarged.

#### FAIRFIELD.

This town lies on the western bank of the Kennebeck, between Waterville and Bloomfield. Some settlements were made here about as early as those in Canaan, but no Congregational Church was gathered here until May 1815. Rev. Jotham Sewall, Rev. Fifield Holt, and Rev. Josiah Peet then met there in Council, and organized a Church of eight members.

#### FREEMAN.

A small Church was gathered in this town in July 1818.

#### KINGSFIELD.

Rev. Jotham Sewall organized a small Church here in September 1819.

A half township of land in the northeasterly part of Somerset County was granted to Monson Academy in

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\*The Church at Bingham has received an addition of twenty one members, and the adjoining Churches of Solon and Anson, the former six and the latter nine; making thirty-six; besides others who are hoped to be sincere converts, that have not yet made a public profession of their faith."

Massachusetts. The settlement of the town is very recent. Several respectable families from Monson moved there, among whom were several public professors of religion, and in the summer of 1821, they were regularly organized as a Congregational Church.

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## CHAPTER XXII.

1788.

## COUNTY OF PENOBSCOT.

There was no permanent settlement made within the limits of this County until a little previous to the revolutionary war. In the year 1777, a few houses were scattered along on the banks of Penobscot river in the towns of Frankfort, Hampden, and Bangor on the one side, and Orrington and Brewer on the other. A Mr. Wheeler established himself at Hampden, and the place was called Wheelersborough; but the Indians called it Sowerdabocook. The first minister that ever preached stately in this region was a Mr. Knowles from Cape Cod. How long he tarried among the people on the river is not known. After the peace in 1783, a spirit of enterprise led many respectable men to penetrate the wilderness, and the settlements on the Penobscot began to assume a more interesting appearance. In the summer of 1788, Rev. Seth Noble was employed as a preacher in the new settlements on the Penobscot. Rev. Mr. Little of Kennebunk being at this time employed by the Legislature of the Commonwealth as a Missionary at the eastward, visited the Penobscot settlements, and installed Mr. Noble as the minister of that people. It is doubtful whether a Church was organized in a regular manner at this time. No record of such proceeding can now be found. Mr. Noble remained on the Penobscot several years. He lived about half a mile above the Kenduskeag stream in Bangor, and preached in all the settlements above Bucksport on both sides of the river.



The connexion between him and the people was dissolved without much formality, and they were left destitute of regular preaching. In the summer of 1800, Mr. James Boyd was employed as a preacher in this region, and in September of that year a Church was organized consisting of members living in the towns of Orrington, Hampden, and Bangor, and Mr. Boyd was ordained. His ministry continued but one year. His conduct was soon discovered to be unbecoming the Ministerial or Christian character; a Council was called in November 1801, and after investigating the subject Mr. Boyd was dismissed without a recommendation. During his ministry Mr. Boyd resided at Bangor, and was considered abroad as the Minister of that town. He preached on both sides of the river, and the Church was called the "Bangor Church," and the "Orrington Church," as the numbers on either side of the river preponderated. After the dismissal of Mr. Boyd it was considered the Orrington Church. For several years the people in all these towns were in a broken and divided state, and no attempts to procure stated preaching proved successful.

In the summer of 1811, Mr. Harvey Loomis was employed to preach at Bangor, and in November of that year a Church was organized in that town composed partly of members dismissed from the Orrington Church, and Rev. Mr. Loomis was ordained. He is their present Minister.

The year following, Mr. Thomas Williams was sent to the upper part of Orrington, which had then become the town of Brewer, as a Missionary. The people made proposals for his settlement, and he was ordained there

in January 1813, as Pastor of the old Orrington Church which then consisted of seventeen members. He remains there to the present time.

Rev. Mr. Loomis and Rev. Mr. Williams are the only settled Ministers in the County. There are four more Congregational Churches, which have never yet enjoyed the ministrations of stated Pastors.

The eldest of the four is in the town of Dixmont. It was gathered in November 1807, by Rev. Messrs. Jotham Sewall, Samuel Sewall, and Daniel Lovejoy.

The second includes members in the towns of Garland, Foxcroft, Sangerville, and Dexter. It was organized by Rev. John Sawyer, Rev. Mighill Blood and Rev. Hezekiah May in March 1810, and is generally known by the name of the "Garland Church."

The third is at Hampden. It consists of about thirty members, and was gathered in March 1816.

The other is in the plantation of Brownville, which lies north of the Piscataquis river. In the autumn of 1818, Mr. Moses Welch a student in the "Maine Charity School" who had been licensed to preach, spent a few weeks at this place. Divine influences were afforded, and an uncommon attention to religion excited among the people in that and the neighbouring towns. The hopeful conversion of a considerable number was the ultimate consequence, and in the month of August 1819, Rev. M. Sawyer gathered up the fruits, and established them as a Congregational Church.

In reviewing the history of the Congregational Church in Maine we shall find some things to lament, yet many to excite our fervent gratitude and praise.

The commencement of the eighteenth century found but one Church of any denomination in the State, although some parts of it had then been settled at least sixty years. Now there are no less than one hundred and thirty one Congregational Churches, besides a respectable number in the other denominations. These Churches are scattered through all the Counties in the State. York County contains 23, Cumberland 27, Lincoln 17, Hancock 14, Washington 5, Kennebeck 13, Oxford 16, Somerset 11, and Penobscot 6. Sixty-two of these are destitute of stated Pastors. It is difficult to ascertain the precise number of members, which these Churches contain. But few of them are large; several of them are in a flourishing state; some are declining, and some almost extinct. Most, if not all that were gathered previous to the year 1750, recognized the principles of the Westminster confession, as to doctrine, and the Cambridge platform as to government, admitting the practice of what has been termed "the half-way Covenant." This practice has been discontinued in nearly all the Churches which formerly admitted it.—Various expedients have been used to effect the change. Some Churches have adopted a new Confession of faith and Covenant, in which the practice was not recognized; others have voted to discontinue the practice at once; some Ministers have made the total abolition of the practice a condition in their terms of settlement; some Churches have consented to receive to baptism the children of such parents as already stood in the baptismal relation, but would receive no more; while others

have laid aside the use of a separate baptismal Covenant, and have received to full standing in the Church any persons of moral life who wished for the privilege of baptism for their children. We pretend not in this place to discuss the merits of the question.

## CHAPTER XXIII.

## EPISCOPALIANS.

The principal part of the original settlers of New-England, especially in the Massachusetts and Plymouth Colonies were zealous dissenters, and, as it might naturally be supposed, adopted their own peculiar modes of worship wherever they were instrumental in planting Churches. A few Episcopalians however were among the earliest settlers of Maine. Soon after the grant of the town of Falmouth, which took place under the government of Sir Alexander Rigby, sometime previous to the year 1646, he sent over Richard Gibson, an Episcopal Clergyman to reside among the people. Gibson remained there but a short time, and then wandered from them, and settled for a while in Portsmouth. He exercised his ministerial functions according to the ritual, but is represented as a man exceedingly bigotted. Toward the close of his ministry in America he was summoned before the Court at Boston for scandalizing the government there, and denying their title; but upon his submission, they discharged him without fine or punishment, being a stranger, and about to depart from the Country. \* Another Clergyman of this communion was soon after obtained for the settlement at Cape Elizabeth, through the influence of Robert Trelawny, who at that time possessed Richmond's Island, and had established John Winter as his Agent there. This Min-

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\* Belknap's New-Hampshire, Also, Winthrop's Journal page 246, and Hubbard page 381.

ister was Robert Jordan, who after his settlement married Winter's daughter, and is the ancestor of all of the name in this part of the country. Whether Mr. Jordan remained in the ministry until his death, does not appear; nor is there any record to show the state of vital religion under his ministry. The Episcopalians, however were a considerable party, and much attached to their liturgy, and hence made great opposition to the proposed submission to Massachusetts in 1652.

The cause of Episcopacy in Cape Elizabeth seems after this to have declined; for we find the people of that territory uniting, in 1727, with the other part of Falmouth, in the settlement of Rev. Thomas Smith.

But the principles implanted in the early settlers of this region, though for a while partially controlled and subdued by the force of circumstances, appear never to have been totally eradicated. About the year 1762, a number of persons who were dissatisfied with the settlement of the Rev. Samuel Deane as a colleague Pastor with the Rev. Mr. Smith, withdrew from that parish and invited the Rev. John Wiswall, who was then preaching in the parish of New-Casco, to become their Minister. In July 1764, having completed the organization of their Society, they agreed to adopt the liturgy of the Episcopal Church; and soon afterwards, agreeably to a vote of the Society, Mr. Wiswall proceeded to England and was admitted to Holy Orders in the Established Church. After his return, which was not long delayed, Mr. Wiswall continued to officiate as their Pastor, to a respectable congregation, till the year 1775; when, in consequence of the troubles between this Coun-

try and Great Britain, he left his parish and removed to the Province of Nova Scotia. The Society in 1764 in the absence of Mr. Wiswall, erected a neat and commodious Church; which was destroyed by the British in the conflagration of the town in October 1775. Their numbers had become considerable, for we find upwards of 100 persons reclaiming, as members of this Society, the taxes assessed on them by the Rev. Mr. Deane's parish in 1771. Serious disputes on this subject had arisen between the two Societies, but the conflagration of the town, involving all the disputants in a greater calamity, seems to have terminated all their differences on the question of taxation. The numbers of the Episcopal Church as well as the others, being dispersed among the neighboring towns, do not appear to have assembled again till the storm of war had subsided.

In 1783, a number of the members having returned from their dispersion, the Society was reorganized, and has continued its regular parochial existence, with greater or less degrees of prosperity, to the present time.— From 1783 to 1787 divine service was occasionally performed, and the ordinances administered, by the Ministers of other Churches in the diocese.

In the latter year a small Church was erected on the site of the former building; and twenty persons subscribed a weekly payment to support a Clergyman, and soon afterwards voted that he might preach three Sabbaths in each year at Windham, where some members of the Church resided. Mr. Thomas Oxnard, who was

one of the twenty, was this year engaged as a reader, in which capacity he officiated for sometime; but was at length dismissed, in 1792. About four years after this, the Rev. Joseph Warren, having removed from Gardiner, was engaged by the Society as their stated Minister, and continued as such till he removed to one of the Southern States in 1799. Again they were destitute of the regular ministrations of the word, for some time, though occasionally visited by several clergymen of the Church; but the Society had become strong in numbers and wealth, and in 1802 erected a handsome brick building for their accommodation, called St. Paul's Church. In 1803 the Rev. Timothy Hiliard was settled as their Minister, by contract with the Society, in which capacity he officiated till April 1808. During the early part of this period the Society flourished; but before his departure its prospects began to be obscured, and after he left it, the members were scattered among other societies, having no ministry of any kind for more than five years; and very few visits from any Clergymen till the arrival of the Rev. Gideon W. Olney in June 1817. This gentleman officiated during the greater part of that year, and then settled at Gardiner. In September of the following year the Rev. Petous Stuyvesant Ten Broeck was engaged to preach on probation, and in May 1819 was instituted, being the first Minister ever regularly instituted as the rector of this Church. In this office he still continues. The Society was incorporated by statute March 7, 1791. It does not appear ever to have been favored with any



general outpouring of the Spirit of God ; but during the short term of Olney's ministry there was excited a considerable attention to religion, and some additions were made to the number of communicants, which, however, on the arrival of Mr. Ten Broeck did not exceed ten or twelve, but have since been increased to twenty-seven.

Another Episcopal Church is found at Gardiner, on the western side of the Kennebeck, four miles below Hallowell, which originally took the name of St. Ann's Church. The Plymouth Company had obtained a grant of lands on the Kennebeck river, in the reign of James 1st. This grant was confirmed by Charles 1st in 1629, and extended from Cobbisseconte river to Nequamkike, (now Norridgewock) and 15 miles on each side of the river. The original grants within these limits were under their charter. From the year 1754 to 1760 some grants were made by this Company to Doctor Sylvester Gardiner, then of Boston, covering the whole township of Gardiner, then called Gardinerston. Some speedy attempts were made for a settlement, and a mill was built in 1761. But the settlement did not advance much for ten years. Dr. Gardiner was a man of wealth, and evidently very much disposed to do good with his property ; and being himself an Episcopalian he laid a foundation for an establishment of that kind in this town. In the year 1771, the settlement began to flourish, and the building of a Church was commenced. The war, which soon came on, hindered the settlement, and the building of the house

of worship was not completed at the decease of Dr. Gardiner in 1786. But although he was thus prevented from accomplishing all his benevolent purposes toward his new settlement during his life, yet he did not forget them in death, as appears from the following extract from his Will :

“ I give and bequeath twenty pounds sterling to be  
“ paid annually forever in four equal quarterly pay-  
“ ments out of the rents and income of my Cobbisse-  
“ conte or Gardinerston estates to the Episcopal Minis-  
“ ter for the time being of St. Anns Church in the said  
“ Gardinerston, who shall be duly presented and induct-  
“ ed into the said Church ; and he shall be rightly  
“ inducted and instituted who shall be pre-  
“ sented to the same by my Son William Gardiner, or  
“ his heirs the perpetual successive Patrons of the said  
“ Church, always supposing that the major part of the  
“ Parishioners of the said Church duly qualified by law  
“ to vote, agree to said nomination or presentation.  
“ But if the major part of the Parishioners duly quali-  
“ fied shall oppose the person presented by the Patron  
“ for the time being, he shall then present a second within  
“ one year after such rejection, and if he also be oppos-  
“ ed in like manner he shall present a third, who shall  
“ be inducted any opposition notwithstanding. And if  
“ the Patron for the time being on the vacancy of a  
“ Minister of the said Church by death or removal shall  
“ neglect to present within twelve months another can-  
“ didate for the same, the Parishioners of the said  
“ Church being convened by the Wardens, shall have  
“ power by a major vote to present one themselves for

“ that time only, the Patron’s right returning again up-  
 “ on the next vacancy, and the person so chosen by the  
 “ Parishoners shall have a good and legal right annual-  
 “ ly during his ministry at the said Church to the 20<sup>l</sup>  
 “ sterling out of the rents and incomes of the said estate  
 “ to be paid by the Patron for the time being, as though  
 “ he had presented him himself. And furthermore, the  
 “ said 20<sup>l</sup> sterling annually or so much of it as shall  
 “ become due during any vacancy in the ministry of the  
 “ said Church shall be paid to the next incumbent. And  
 “ I order and direct the said Church of St. Ann’s to be  
 “ decently finished if not done before my death out of  
 “ my personal estate. I give to the Church of St. Ann’s  
 “ in Gardinerston forever ten acres of land in Gardiners-  
 “ ton to be laid out by my Son William and my two  
 “ Executors hereafter mentioned, so as to include with-  
 “ in the bounds of said Church a Parsonage house. I  
 “ give and bequeath my whole Library of Books for a  
 “ public Library by the name of the Gardinerston Li-  
 “ brary, for the use of the settled Episcopal, and dis-  
 “ senting Clergy and the Physicians who shall live fif-  
 “ teen miles east and west of Kennebeck River, and  
 “ twenty miles north and south from the Church on said  
 “ River, the Library always to be kept at Gardnerston,  
 “ and the Episcopal Minister there for the time being  
 “ to be the Librarian, on his giving security to my son  
 “ William, his heirs and successors in that estate for-  
 “ ever, which if he refuses or neglects then some other per-  
 “ son to be the Librarian who shall give such security,  
 “ said Library to be always subject to the rules and re-

“gulations hercunto annexed, and signed with my own  
“hand.”

Agreeably to the provisions of this Will the Executors of Dr. Gardiner proceeded to finish the Church, but soon after, in 1793, it was burnt to the ground. A certain insane man, named Henry McCausland, believed that he was directed by a vision from the Lord to make a burnt offering and a sacrifice. The burnt offering was the Church at Gardiner to which he set fire, the sacrifice was supposed to have been the Minister ; but not finding him, he murdered a woman of the same name. He was convicted of the murder, but by reason of his insanity has never received sentence, and is still confined in Augusta gaol.

The Church was soon rebuilt, partly by subscription, and finished by the Executors of Dr. Gardiner's Will. In May 1794 Rev. Joseph Warren, was engaged as the stated minister to this congregation, and continued at Gardiner a little more than two years, near the close of the year 1796, only a few months after the departure of Mr. Warren, Rev. James Bowers was employed to officiate at St. Ann's Church, and continued his ministrations until 1802, when he was dismissed, and settled at Marblehead. In July 1803, Rev. Samuel Haskell succeeded Mr. Bowers, and remained at Gardiner until 1809, when he removed to New-York. The Church was then destitute three years. In 1812, Rev. Aaron Humphreys was employed to preach and continued here two years. In 1817, Rev. Gideon W. Olney, the present Rector, commenced his ministry at this place,

and soon after was regularly instituted. The present number of communicants is about fifty.

The house of worship which was erected in 1793, was a small wooden building of one story. A new and elegant building of stone, exhibiting a perfect model of the Gothic style has since been erected.—In 1779, the plantation of Gardnerston was incorporated by the name of Pittston, and in 1793, the persons attending St. Ann's Church were incorporated by the name of the Episcopal Society at Pittston." In 1803, that part of Pittston lying west of the River was incorporated into a town by the name of Gardiner, and the name of the Episcopal Society was changed accordingly. In 1819, it having been suggested that some confusion of names might hereafter arise, and it might be questioned whether "St. Ann's Church" and "the Episcopal Society" were the same, the names of both were changed to that of Christ-Church in Gardiner, Maine."

A Parsonage house, and ten acres of land, including that on which the Church was built, were both appropriated agreeably to the will of Dr. Gardiner, and including the 20*l* sterling mentioned above, his heirs pay §124, 44 annually for the support of the Episcopal Clergyman in that place.

In the early settlement of the country a foundation was laid for an Episcopal Society in the town of Dresden, about ten miles below Gardiner, on the eastern side of Kennebeck river. Between the years 1760 and 1770 a building for a Church was erected by subscription, raised principally by the proprietors of "the Kennebeck purchase." Rev. Jacob Bailey was engaged

and continued for a short time to officiate as the Minister. When the revolutionary war commenced Mr. Bailey left the country, and removed to Annapolis Royal, in Nova Scotia, and did not return. After the peace in 1783, prayers were read for one or two years, but that house of worship went to ruin, and the Congregation were scattered. The original proprietors of the land made a grant of 100 acres to the Episcopal Church under certain conditions, which not being complied with it reverted to them ; but in closing their concerns the proprietors vested the same 100 acres of land in three Trustees with liberty to sell it, and apply the proceeds to the use of an Episcopal Minister should one ever be settled there, and in the mean time to the use of a Congregational Minister.

## CHAPTER XXIV.

## ROMAN CATHOLICS.

Four meetings of this denomination are held in Maine; two among the remains of the Passamaquoddy and Penobscot Indians, one at New-Castle, and one at Whitefield, in Lincoln County.

The Indian Tribes were early visited by French Missionaries, and became Catholics. Sometime in the reign of Louis 14th of France, a French Architect came over from that country, and erected a place for public worship in Indian Old Town, an Island in the Penobscot above the head of tide waters, which was then, and still is, considered the head quarters of the Penobscot Tribe. This Church was burnt by the Anglo-Americans in the "old French war," because the Indians adhered to the French, to whom they have ever been friendly; and it is said that the Governor or King of this tribe wears to this day, as a badge of honour, a medal with the likeness of Louis 14th.

Sebastian Ralle, or Rasles, was a Missionary from the Society of the Jesuits to the Indians of North-America. He came into Maine in the year 1689, and was connected with the Eastern Indians, particularly with the Norridgewock Tribe. The principal village belonging to this Tribe was within the limits of the present town of Norridgewock. Here Father Ralle resided for about twenty six years, accompanying the Tribe however, in many of their wars, and in many of their wanderings. They looked up to him as a Father, and he was greatly

interested for them. But the English viewed him with a jealous eye. They supposed he was constantly instigating the Savages to those depredations which kept the country in a state of alarm. The truth of this cannot now be ascertained. On this ground however, an attempt was made in 1721 by Col. Thomas Westbrook and his troops to seize him. They arrived at the village undiscovered ; but before they could surround the house, Ralle escaped to the woods. This attempt to seize their spiritual Father provoked the Indians to retaliate severely, and a war ensued. During this struggle, on the 23d of August 1724, a party of men surprized the Indian village at Norridgewock, killed the Priest with about thirty others, burnt the Church, and destroyed the village. The account of this affair is variously related by the French and English historians, and the blame sometimes charged on the American party, and sometimes on Ralle and the Indians. \* Let this be as it may, the fact of his having devoted his superior talents to the instruction of the rude children of the wilderness ; consenting to spend his days in the depths of the forest, in unrepining conformity to savage customs, and modes of life ; enduring such privations, hardships, and fatigues as he did by night and day in the discharge of his mission, proves him to have been a very superior man, and well entitled to the admiration

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\* The reader will find both sides of this matter stated at some length in Hutchinson's Hist. Massachusetts Vol. 2, page 309—313.



of all. \* The Indian tribes soon melted away before the English settlements, and we hear but little more of them.

The remains of the Penobscot Tribes are still left in Maine. About 350 souls are in the first of these, and about 400 in the last. Little is known of their religious affairs until the year 1797, when both Tribes were visited by Right Rev. Bishop Cheverus of Boston.—Two years after this Rev. James R. Romagni, a native of France took the pastoral care of both of these Tribes, in which station he continued several years, and at length returned to France, on account of ill health, in 1819. Rev. Sepsen Cailleaux succeeded Mr. Romagni, and is the present Minister. He also is a native of France, of respectable family connexions, and was born and educated in the City of Paris.

The Catholic Societies in New-Castle and Whitefield are of a little more than twenty years standing. Seven families had removed into this country, mostly from Ireland, and in 1798, Bishop Cheverus first visited the place. He preached in a barn belonging to Hon. Matthew Cottrill, at Damariscotta Bridge, and celebrated mass in his house. The year following a store was fitted up and used as a Chapel until the year 1807, when a neat commodious brick Church was built † The

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\* Many interesting particulars respecting Father Ralle may be found in a sketch of his character in the Mass. Hist. Collections, Vol. 8, page 250, of the New Series.

† The Church cost 4,000 dollars, of which sum 1,431 dolls. was raised by subscription and the remainder was paid by Messrs. Kavanaugh and Cottrill of New-Castle.

Catholic Society at Whitefield is of more recent date. A few years since a wooden building was erected for a place of public worship there, partly by the voluntary aids of the brethren, and partly by the private property of Bishop Cheverus, and other Catholic Clergymen.

The members of these two Societies are dispersed throughout Lincoln County, but they generally endeavour on the great festival of the Church to attend public worship either at New-Castle or Whitefield. The precise number of souls in these two Societies is unknown † About 108 families are connected with them.

The present Pastor of these Churches is Rev. Dennis Ryan, a native of Ireland, who was ordained a Priest in Boston by Bishop Cheverus in 1818, and since that time has resided in New-Castle.

The Catholic Societies in Maine are in the Eastern Diocese, now under the spiritual jurisdiction of Rt. Rev. John Cheverus of Boston. This Prelate was born at Mayenne in the Province of Maine in France, Jan. 28, 1768, was educated at the Sorbonne in Paris, and was there ordained a Priest Dec. 18, 1790. In the year 1791, having refused, with most of the Clergy of France to take the oath required by the Government, he was obliged to leave his native country, which he did in the following year after an imprisonment of some months in one of the dungeons of Paris. He went over to England where he remained until July 1796, when he

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† The accounts received concerning the numbers in the Catholic Societies are various. Some place them at 500 each, and others at 130 in New-Castle and 200 at Whitefield.

embarked for America. On his arrival in this country he assisted Rev. Dr. Matignon for several years in ministering to the Catholic Church in Boston, and on the first of November 1810, he was consecrated Bishop of the Diocese of Massachusetts by the late Most Rev. Archbishop Carroll of Baltimore; which office he still sustains.

## CHAPTER XXV.

## CALVINISTIC BAPTISTS.

Some Baptists were among the early settlers of New-England. But they were few, their tenets were unpopular, it was an age of persecution, and for more than forty years after the settlement of Plymouth no Church of this denomination was constituted in Massachusetts. In 1654, President Dunster of Harvard College became a Baptist, and soon after removed to Scituate where he died in 1659. Four years after this a Baptist Church was gathered at Rehoboth, and in May 1665, one was formed at Charlestown. At the time of its organization it consisted of nine persons, viz. Thomas Gould and Thomas Osborn, who had previously belonged to the Congregational Church in Charlestown, Richard Goodall, a member of a Baptist Church in London, William Turner and Robert Lambert, members of a Baptist Church in Dartmouth (Eng.) Edward Drinker and John George, who had never before united with any Church, and two females—viz. Mary Goodall, and Mary Newel.\* Thomas Gould, one of the members became the Pastor of this new Church. Much difficulty ensued between them and the Congregationalists. Gould and Osborne were excommunicated from the Church to which they had formerly belonged, and finally Gould and Turner were imprisoned for more than a year. On being liberated Mr. Gould removed his family to Noddle's Island in Boston harbour, and the meetings of the Church were held at his house for several years. This

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\*Backus vol: 1, page 356.

Church had now increased considerably, insomuch that in February 1677 they agreed to divide into two Churches, but on farther consideration this idea was abandoned, a Meeting-house was built in Boston, and Mr. Gould being dead, Rev. John Russell was ordained Pastor of the Church July 28, 1679. \* We have now arrived at the time when a Baptist establishment was first made in then Province of Maine. In 1681, a number of persons then living in Kittery, opposite to Portsmouth, embraced the peculiar sentiments of the Baptists, and were baptized. William Screven, a gifted brother among them was selected by the others as a teacher, and sent to Boston with a license in the following terms:—"To all whom it may concern: these are to certify, that our beloved brother Willian Screven is a member in communion with us, and having had trial of his gifts among us, and finding him to be a man whom God hath qualified and furnished with the gifts of his holy spirit and grace, enabling him to open and apply the word of God, which through the blessing of the Lord Jesus may be useful in his hand, for the begetting and building up of souls in the knowledge of God, do therefore appoint, approve and encourage him, to exercise his gifts in the place where he lives, or elsewhere as the providence of God may cast him; and so the Lord help him to eye his glory in all things, and to walk humbly in the fear of his name."

Signed by us in behalf of the rest,

ISAAC HULL,

JOHN FARNUM.

“But,” says Mr. Backus, their historian, “no sooner was this design heard of in their town than Mr. Woodbridge the Minister, and Hucke the magistrate began to bestir themselves, and the magistrate summoned those people before him who had been to the Baptist meetings, and threatened them with a fine of five shillings for every such offence for the future.”\* During the same summer the General Court for the Province of Maine undertook to crush this meeting, and summoned Mr. Screven before them. Their record of the transaction is as follows :—“William Screven appearing before  
 “this Court, and being convicted of the contempt of his  
 “Majesty’s authority, and refusing to submit himself to  
 “the sentence of the Court, prohibiting his public preach-  
 “ing, and upon examination before the Court, declaring  
 “his resolution still to persist therein, the Court tendered  
 “him liberty to return home to his family, in case he  
 “would forbear such turbulent practices and amend for  
 “the future ; but he refusing, the Court sentenced him  
 “to give bond for his good behaviour, and to forbear  
 “such contentious behaviour for the future, and the de-  
 “linquent to stand committed until the judgment of  
 “this Court be fulfilled.”

“Vera! Copia transcribed, and with the records compared this 17th of August 1682.

“Per EDWARD RISHWORTH, Recorder.†

In addition to this, the Court ordered that Mr. Screven should not, on any pretence whatever, have any private religious exercise at his own house or elsewhere on

\* History of the Baptists p. 503.

† Province records cited by Backus page 504.

the Sabbath, fining him at the same time ten pounds for former offences.

Not discouraged at these oppressive measures, the brethren took measures for their regular establishment as a Church, and, with the assistance of Elder Hull, and some others from Boston, they were embodied as a Baptist Church Sept. 25, 1682. The original Covenant was signed by William Screven, Elder, Humphrey Churchwood, deacon, and Robert Williams, John Morgandy, Richard Cutt, Timothy Davis, Leonard Drown, William Adams, Humprey Azell, George Litten, and a number of females. But the oppressive measures of the government against them induced this infant Church to remove their habitation in about one year after their organization. Rev. Mr. Screven, and a considerable part of his Church took shipping, and sailing southward settled on Cooper river in South Carolina, at a plantation then called Sumnerton, at no great distance from the place where Charleston now stands. Here the company were formed into a Church by Mr. Screven, who became their Pastor. They were soon joined by several from England, and became a flourishing Society.\*

Mr. Screven was a native of England born in 1629. He married Bridget Cutts, at Kittery, by whom he had eleven children. He was a good English scholar, and eminent for piety and usefulness. After his removal to South Carolina he was solicited to take the pastoral care of the Baptist Church in Boston which he declined.—

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\* Benedict's Hist. of the Baptists Vol. 2, page 127.

In the latter part of his life he removed to Georgetown, about 60 miles north of Charleston, where he died in peace, in 1713, at the advanced age of 84 years. He is said to have been the original proprietor of the land on which Georgetown is built. \*

After this ancient Church at Kittery was scattered we hear no more of the Baptist denomination in Maine for nearly ninety years. About the year 1767, there was some special attention to religion in that part of Berwick in the County of York called "Great Hill." Rev. Mr. Smith of Haverhill visited the converts, who became Baptists, and were in the year following constituted as a Baptist Church, and soon had Rev. William Hooper set over them as a Pastor. In the same year a Church was gathered at Madbury in New-Hampshire, and about four years after Baptist Churches were also constituted in Gilmantown in New-Hampshire, and Sanford in Maine. In 1776, the two Churches of Berwick and Sanford with some Churches in New-Hampshire commenced a meeting which they called a conference. This was the beginning of what has since been called the "New-Hampshire Association." which included the County of York in Maine.

In 1780, a Baptist Church was gathered in the north-westerly part of Wells, and Rev. Nathaniel Lord was ordained its Pastor. He was afterwards settled at Berwick, and the present Pastor of the Church, Rev. Joseph Eaton, was ordained in his stead. The year following

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\* Benedict's Hist. of the Baptists Vol. 2, page 123.



a Church of this denomination was organized at Shapleigh, and another at Lyman in 1782. Three years after this these Churches, with some in New-Hampshire, were established as an Association, being the first in the State.

In the year 1782, a man who lived in the new country near Kennebeck river was converted to the truth as it is in Jesus, and became a Baptist. This was the commencement of a considerable revival of religion in that region through the following year, and in May 1784, Churches were formed in Bowdoinham and Thomaston. A Church was gathered also at Harpswell in January of the following year. \* These three Churches began an Association in 1787, which in three years increased to six Churches, and 317 members. This was the beginning of the Bowdoinham Association.

In 1804, the Bowdoinham Association had increased to forty-eight Churches ; but these being scattered over a great extent of territory, a division was thought advisable, and was amicably effected. The new body took the name of the Lincoln Association, which then consisted of seventeen Churches, and extended its bounds beyond the Penobscot river. †

By the year 1810, the Bowdoinham Association had again become too large to meet with convenience in one body, and another division was effected ; the Churches westward of Androscoggin river becoming a new body, called Cumberland Association §

\* Backus vol. 3, page 226.

† Benedict Vol. 1, page 311.

§ Ibid page 312.

In the year 1818, the Churches lying eastward of Penobscot river finding it inconvenient to attend the meetings of the Lincoln Association, held a meeting at Blue Hill on the 12th of November in that year, and organized themselves as a new body called the Eastern Association,

Thus in fifty years since the establishment of the Baptist Church in Berwick, the members of this denomination have spread themselves through the State to the number of one hundred and seventy-five Churches; divided among the Counties in the following manner, York 23, Cumberland 11, Lincoln 39, Hancock 20, Washington 4, Kennebeck 25, Oxford 21, Somerset 15, Penobscot 7; which according to their annual minutes of 1820, contained 9373 members. These Churches were supplied in the same year by 109 ordained ministers, and 13 Licentiates.

A more particular account of the several Baptist Churches in Maine cannot well be inserted in these sketches. The greater part of them have been gathered within thirty years past, and their ministers often removing from one Church to another without many ecclesiastical formalities it is attended with considerable difficulty to trace them. \*

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\* See Appendix No. 8.

## CHAPTER XXVI.

## FRIENDS, OR QUAKERS.

Before entering distinctly on the history of this denomination of Christians it will be necessary for the information of the common readers to explain some of their peculiar customs, particularly as it regards the several meetings held among them.

Meetings for worship are held as other Christians hold meetings, on the first day of the week, and at other times as opportunities offer, and circumstances permit. These meetings are attended by all the Friends living in the vicinity. They are sometimes kept in families, agreeably to the advice of the yearly meeting in London 1696—"Agreed, that friends that live distant from meetings, be reminded to keep meetings in their families, to wait upon God, that their children and families may come to be seasoned in their spirits by the truth and the Lord's power, and that they may have his blessing upon their families."\* For the regular administration of Discipline and other helps, the Friends have established four other kinds of meetings, viz.—Preparative meetings, Monthly meetings, Quarterly meetings, and Yearly meetings. In these meetings worship is first attended to and then business. The Preparative meeting consists of Friends belonging to one or more meetings for worship. † This is a meeting before which

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\* Rules of Discipline of the Yearly meeting page 73:

† Ibid page 41.

all matters of business are first brought, and its only authority is to judge of the propriety of carrying the business in question to a higher tribunal, and to see that it is reduced to proper form, in order to prevent any irregularities that might otherwise occur. The authority for holding it is granted by some Monthly meeting to which it is accountable. Each Monthly meeting is required to choose two or more sober and judicious males, and two or more females to be overseers in each preparative meeting, who are to render an account to the monthly meeting at least once a quarter.\* The monthly meeting is thus described by Clarkson. “The  
 “ Quakers usually divide a county into a number of  
 “ parts according to the Quaker population of it. In  
 “ each of these divisions there are usually several Meet-  
 “ ing-houses, and those have their several Congregations  
 “ attached to them. One Meeting-house, however, in  
 “ each division, is usually fixed upon for transacting the  
 “ business of all the Congregations that are within it ;  
 “ or, for holding these monthly Courts. The different  
 “ Congregations, each of them, appoint a set of depu-  
 “ ties once a month, which deputies are of both sexes,  
 “ to repair to the Meeting-house, which has been assign-  
 “ ed them. These deputies are all of them previously  
 “ instructed in the matters belonging to the Congrega-  
 “ tions which they respectively represent. When they  
 “ are collected at the Meeting-house, a meeting for wor-  
 “ ship takes place. All persons both men and women

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\* Rules of Discipline of the Yearly meeting page 43.

“ attend together. But when this meeting is over, they  
 “ separate into different apartments for the purposes of  
 “ discipline; the men to transact by themselves the busi-  
 “ ness of the men, and of their own district, the women  
 “ to transact that which is more limited, namely such  
 “ as belongs to their own sex.” § The Friend’s Quar-  
 terly meeting is thus described by the same author.—  
 “ The Quarterly meeting of the Quakers, which comes  
 “ next in order, is much more numerously attended than  
 “ the monthly. The monthly, as we have just seen, su-  
 “ perintend the concerns of a few Congregations or  
 “ particular meetings which were contained in a small  
 “ division of the county. The Quarterly meeting, on  
 “ the other hand, superintends the concerns of all the  
 “ monthly meetings in the county at large. Two or  
 “ more persons of each sex are generally deputed from  
 “ each monthly meeting, having previously understood  
 “ at the monthly meeting where they were chosen all the  
 “ matters which the discipline required them to know  
 “ relative to the state and condition of their constituents.  
 “ When all of them are assembled, nearly the same cus-  
 “ tom obtains at the quarterly, as has been described at  
 “ the monthly meeting.” † At the quarterly meetings  
 a number of important queries are proposed by the  
 Clerk, and answered by the deputies in order, relative to  
 the state of the several Societies and the conduct of the  
 members. The Yearly meeting is possessed of a higher

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§ “ *Portraiture of Quakerism*” Vol. 1, page 207 and 208.

† *Ibid* page 213 and 215.

and wider jurisdiction than either of the others. "This meeting," says Clarkson, "does not take cognizance of the conduct of particular or of monthly meetings, but, at one general view, of the state and conduct of the members of each quarterly meeting, in order to form a judgment of the general state of the whole."\* "The quarterly meetings are careful annually to depute such Friends to attend the service of the Yearly meeting, as are men fearing God, of good conversation, weighty spirits, prudent and sincere, well acquainted with the affairs of truth, and diligent attenders of meetings for discipline at home; whose practice and conversation is answerable to the testimony they profess to bear; men known to be faithful and conscientious." † The state of the Society at large is here ascertained: written evidences are sent to different branches, if needful: whole days are devoted to business, with occasional intervals for public worship. Thus the meetings of the Friends rise in rank from one to another, and viewed as a whole present perhaps as perfect a system of discipline as can be found in any denomination.

Having made these preliminary remarks, we proceed to the History of this people. It will perhaps be interesting to many readers if we take a summary view of the origin, and early History of the Friends, with

\* "Portraiture of Quakerism" Vol. 1, page 221.

† Rules of discipline of the Yearly meeting page 153. It would be well if all our Churches would observe the same rules in the selection of Delegates on all occasions.

particular reference to New-England. George Fox, who was born at Drayton in Leicestershire in July 1624, stands at the head of this denomination. When he was quite young he embraced the principles now held by the Friends, and at the age of twenty-three he began to preach publicly the doctrines he had embraced. § In seven years from this time converts to these principles had increased to such a degree that no less than sixty ministers of the word in this communion were raised up within the Kingdom of Great Britain. || Before the close of that century the Friends had found adherents in most of the European Kingdoms, as well as in America. Meetings had been established in several of the countries, and their ministers with a zeal which nothing earthly could subdue, travelled from kingdom to kingdom to make known their faith. With a constancy not surpassed in modern times they bore the most cruel mockings and scourgings in almost every country they entered. Public sentiment was against them, it was an age of persecution, and they were made the victims.— It was in the month of July 1656, that the Friends came first to New-England. Two women of this denomination, viz. Mary Fisher, and Ann Austin arrived at Boston at that time, but at first were not permitted to land. Their books to the number of about one hundred were taken from them and burnt in the market place. They were then taken on shore and thrown into prison, where

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§ Sewel's Hist. of the Quakers Vol. 1, page 24.

|| Ibid page 148.

they would probably have perished had it not been for the kindness of Nicholas Upshal a member of the Church in Boston who paid the jailor for their board, until they were taken away, and sent back to England.\* Several others came over soon after, and were sent back in the same manner, and a law was passed at Boston forbidding Masters of vessels from bringing any Quakers within the jurisdiction under heavy penalties.†

These measures however did not deter the Quakers from coming into America. Yet they were cruelly persecuted in many places. As yet their lives were spared. But 1659 William Robinson, Marmaduke Stevenson, and Mary Dyer were put to death in Boston. They had been banished under pain of death,

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\*Sewel's History vol. 1, page 294, also Hutchinson's Hist. Mass. vol. 1, p. 196-199 This same Mary Fisher says Sewel, afterwards travelled into Turkey, and at Adrianople had an interview with the Turkish Sultan Mahomet 4th who treated her very kindly, heard patiently what she had to say, and then offered her a guard to Constantinople. She returned in safety to England.

† In October 1656, a law was passed in Massachusetts laying a penalty of 100l upon the Master of any vessel who should bring a known Quaker into any part of the colony, and requiring him to give security to carry them back again, that the Quaker should be sent to the house of correction, and whipped twenty stripes, and afterwards kept to hard labour until transportation. They also laid a penalty of five pounds for importing, and the like for dispersing Quaker books, and severe penalties for defending their opinions. And the next year an additional law was made by which all persons were subjected to the penalty of 40 shillings for every hours entertainment given to any known Quaker, and any Quaker after the first conviction if a man, was to lose an ear, and the second time the other, a woman each time to be severely whipped, and the third time man or woman to have their tongues bored through with a red hot iron, and every Quaker who



and returning thither were executed. § After this some others were executed, and some imprisoned in Boston until September 1661, when by order of Charles second they were all set at liberty.

As yet no regular meetings of friends had been established in New-England. The prosecution had been sharp against them, and they had not congregated in any one place. The lenient act of Charles did not allow the Friends much respite. The oppressive spirit of the times soon made its appearance again, and the Friends were again the victims. In 1662, three females had travelled eastward as far as Dover in New-Hampshire, disseminating their opinions. Here they were seized by order of Col. Waldron, and after being most cruelly whipped were sent westward with the following order :

“To the Constables of Dover, Hampton, Salisbury, Newbury, Rowley, Ipswich, Winham, Linn, Boston, Roxbury, Dedham, and until these vagabond Quakers are out of this jurisdiction :

“You, and every of you, are required in the king’s majesty’s name, to take these vagabond Qua-

should become such in the colony, was subjected to the like punishments; In May 1658, a penalty of ten shillings was laid on every person present at a Quaker’s meeting, and 5/ upon every one speaking at such meeting.

Hutchinson vol. 1, page 197.

It is not strange that the Quakers increased and multiplied greatly under such treatment. Exodus 1, 12.

§. The Court,” says Hutchinson, “thought it advisable to publish a vindication of their proceedings; they urge the example of England in the provision made against the Jesuits, which might have some weight against a charge brought from thence, but in every other part of their vindication, as may well be supposed from the nature of the thing, there is but the bare shadow of reason.”

Hist. Mass. Vol. 1, page 200,

“kers, Anne Coleman, Mary Tomkins, and Alice Am-  
 “brose, and make them fast to the cart’s tail, and dri-  
 “ving the cart through your several towns to whip  
 “them upon their naked backs, not exceeding ten stripes  
 “apiece on each of them, in each town; and so to con-  
 “vey them from Constable to Constable, till they are  
 “out of this jurisdiction, as you will answer it at your  
 “peril; and this shall be your warrant.

Per me RICHARD WALDEN.”§

“At Dover dated Dec. 22, 1662.”

This cruel order was executed in the three first named towns, but at Salisbury they were set at liberty by Walter Barefoot, who took them from the Constable under pretence of delivering them to the Constable of Newbury. The Friends, as a people, suffered many more hardships both in Europe and America. But the day of their deliverance drew nigh.

During the reigns of James 2nd and of William and Mary in Great Britain several acts of a tolerant nature were passed respecting the Quakers, the influence of which was felt in America. Men began to see that the rights of conscience were to be respected, and that open persecution was no way to propagate the religion of the Prince of Peace.

These few hints respecting the first entrance of the Quakers into New-England seemed necessary to prepare the way for an account of their establishment in Maine. The first meeting of Friends ever held within the limits of this State, was in the upper part of York toward the last of December 1662, by Anne Coleman,

§ Sewell Vol. 1, page 613.

Mary Tompkins, and Alice Ambrose, whose cruel sufferings have just been stated, as also the manner of their being liberated at Salisbury. Sewel thus relates the fact : “ These three women being thus unexpectedly released, went to New-Quechawanah, where they had a meeting, and Shubal Drummer, the Priest of the place, came also thither, and sate quiet. And the meeting being ended, he stood up, and said, Good women, ye have spoken well and prayed well ; pray what is your rule ? They answering—The Spirit of God is our rule, and it ought to be thine, and all men’s to walk by ; he replied it is not my rule, nor I hope ever shall be. A clear evidence,” adds this author, “ how prejudice may bias even discreet people.” \* The place where this meeting was held, the above cited author calls *New-Quecharwanah*. He probably meant Newichawanick, which is the Indian name of the river running through Berwick over Doughty’s falls. This river runs near to York, and it is quite probable that all the near settlements were called by the name of the river. Rev. Shubael Dummer was the Minister of York at that time, and was undoubtedly the person referred to in the above extract.

No other account can be found of any other meeting of Friends in Maine for more than sixty years. The first meeting for worship established here was in October 1730. At that time a few families of Friends were found in Kittery, now Eliot, and a regular meeting for worship established. It was connected with Dover

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\* Hist. Quakers vol. 1—page 615.

monthly meeting, and stood alone in this State for more than ten years. In the spring of 1742, this little meeting was visited by John Churchman, a celebrated Minister of the Society belonging to Pennsylvania. While he remained at Kittery a circumstance occurred which he thus relates in his journal :—“ On third day morning as I lay in my bed, I felt my mind drawn towards the northwest, which was an exercise to me, for I had before thought myself at liberty to return toward Boston. I arose about sunrise, and asked the friend where I lodged whether any friends lived at a distance on that quarter, for that I had a draft that way. He answered no, and asked how far I thought to go. I told him it did not seem to me to be more than ten miles. He said there was a people about eight miles distant, which he supposed was the place to which I felt the draft. I desired him to send a lad with a few lines to some person that he knew to inform them that a stranger would be glad to have a meeting among them at the eleventh hour of that day if they were free to grant it; which he did, and with his wife went with me, so that we got to the place near the time proposed, and found a considerable gathering of people, that I wondered how it could be in so short a time, not more than three hours warning: they were preparing seats by laying boards on blocks in a pretty large new house, and soon sat down in an orderly manner.” \* This meeting must have been held at South Berwick, and the “large new house”—was prob-

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\*Life and travels of John Churchman page 55.

ably the house of the late Hon. Humphrey Chadbourn, which is still standing. In the next year, 1743, a meeting for worship was set up in Falmouth, where a few families of Friends had settled; and in seven years after a meeting was regularly established in Berwick, a Meeting-house built, and a preparative granted there. Dover monthly meeting, to which the Friends in Maine had hitherto belonged, now extended its limits, and for the convenience of the members in Maine, held three meetings in a year at Berwick, and so continued for several years. This arrangement took place in 1751. A little previous to this time a few families of Friends had settled in that part of North-Yarmouth now Harpswell, and a meeting for worship was stately holden there. To accommodate these, in 1751, a monthly meeting was established at Falmouth composed of members from Harpswell and Falmouth, and held alternately at each place. This arrangement continued for twenty years, when the Friends principally Harpswell to the plantation of Royalstown, now Durham, and the meeting was discontinued at Harpswell, and holden at Durham. The connexion in the monthly meeting between Falmouth and Durham continued until the year 1790 when a division was agreed on, and a monthly meeting established at Durham.

The meeting at Berwick continued its particular connexion with Dover monthly meeting until the year 1802, when a separate monthly meeting was established there, the members of Eliot and Berwick meetings constituting the same. A monthly meeting has never

been granted at Eliot, although that was the first meeting established in the State. They have a preparative meeting, granted in 1764, and a Meeting-house built five years after that time.

The next meeting of Friends for worship was established in Windham in the year 1779. In 1793, a preparative meeting was granted at the same place, and the Society continuing to increase in 1802, a monthly meeting was settled there.

In 1780, a meeting for worship commenced in Vassalborough, on the eastern side of Kennebeck river.—The country was settling rapidly, many embraced the peculiar tenets of the Society, and the meeting at Vassalborough was soon enlarged. In four years from their first assembling for worship a preparative meeting was held there, and in 1787, a monthly meeting was established in that place. This meeting then included all the Friends in the Kennebeck country, there being no other meeting nearer than Durham in Cumberland County. The chief settlement of the Friends in Vassalborough was on the eastern bank of the river; but in a few years a considerable settlement was made in the easterly part of the town, around “twelve mile pond,” and toward the close of the year 1797, it was found expedient to establish a meeting for worship there. In the summer following a Meeting-house was built. It is called the “East Pond meeting,” to distinguish it from what is termed the “River meeting.” In two years after a preparative meeting was granted at that place, and the Vassalborough monthly meeting is now held there half the time.

In six years after the establishment of the Friends meeting at Vassalborough it was found expedient to accommodate some families living in Fairfield on the western side of the Kennebeck with a meeting for worship among themselves. In five years after this a preparative meeting was held there, and in 1794, a Meeting-house built. The year following, similar measures were commenced in the town of Sidney, which lies opposite to Vassalborough on the western bank of the river, and in 1800, a preparative meeting was granted to them also. In 1802, a monthly meeting was established for the accommodation of the Friends in Sidney and Fairfield to be called "Sidney monthly meeting," and holden alternately at each place. With this meeting was connected also a meeting which had been established for worship in Green and Leeds in the year 1794, and where a preparative meeting had been granted two years after. This connexion continued until the second month of the year 1813, when a monthly meeting was established at Leeds.

But it is time for us to notice the doings of Falmouth monthly meeting. In 1790, they established a meeting for worship at Portland, and in six years granted a preparative meeting at the same place. In 1792, a meeting for worship was granted at Linnington, and in 1801, a preparative meeting was established there also. At Gorham a meeting for worship was established in 1797, another at Scarborough in 1799, and a third at Cape-Elizabeth in 1810. But they are still small. A small meeting for worship was also commenced in

Pownal in 1817. Similar meetings have at late periods been established in the towns of Parsonsfield, Raymond, Poland, and also at Athens in Somerset County. These meetings are all small, and no farther particulars are known respecting them.

In the eastern part of the State, particularly in the Kennebeck country, the Society has been more flourishing. In some instances *they have broken forth on the right hand and on the left, they have lengthened their cords, and strengthened their stakes.* In 1793, a meeting for worship was established in Winthrop, connected with Sidney monthly meeting, and a preparative meeting granted there in nine years after ; but this declining, a new preparative meeting was granted in that place in 1816.

In 1795, a meeting for worship was established at Broad Cove in the town of Bristol ; a Meeting-house was built there the ensuing summer, and a preparative meeting granted them in 1801.

In the year 1798, a meeting for worship was established in Dresden, but has never increased much. Toward the close of 1801, a similar establishment was made in Belgrade, and the year following another in Harlem. The meeting at Harlem increased considerably, so that they built a Meeting-house in 1807, and had a preparative meeting granted them two years after. About the same time a meeting for worship was established in Sunnebeck, now the town of Hope.

In 1803, a meeting was commenced in Litchfield, at which place a preparative meeting was granted in 1812. During the year 1804, a meeting was commenced at



Camden in the County of Hancock, but was discontinued toward the close of the year 1813, the Friends who composed it having principally removed to other meetings. In 1809, a meeting was regularly held on Long Island in Penobscot Bay, now the town of Islesborough, but in about three years it was discontinued; the members having removed to Fairfax and other places on the main.

Some years previous to this, Amos Davis, a worthy Minister in the Friends Society, now deceased, had settled at Lewistown on Androscoggin river, and was instrumental in establishing a small meeting for worship in that place. In 1811, a Meeting-house was built there, and in 1816, a preparative meeting granted-

Toward the close of 1810, a meeting for worship was established at Fairfax, and two years after a preparative meeting was holden at the same place. In a little more than one year after this, Vassalborough monthly meeting, to which the Friends in Fairfax had hitherto belonged; was divided, and a new one established denominated "Harlem monthly meeting," which was to be held one third part of the time in Fairfax. In 1815, a preparative meeting was established in Wilton, where a small meeting for worship had been attended several years. In the same year a meeting was established in the town of Unity. A small meeting for worship was also commenced in what is called "the branch" in Harlem, in 1817.

Until the year 1781, no Quarterly meeting of Friends had ever been holden in Maine, and "Salem Quarterly

meeting" so called, included all of this denomination to the eastward of Boston. The members of the Society had now increased in Maine, and, for their accommodation, it was thought expedient to hold Salem Quarterly meeting at Falmouth once in a year. This took place for the first time in the 9th month 1781, and so continued to be held annually at Falmouth until the year 1795, when it was divided, and "Falmouth Quarterly meeting" established by the Yearly meeting. This was to be holden circular, viz. at Falmouth, Vassalborough, Durham and Windham; including in its particular jurisdiction all the Meetings of Friends in Maine, except those at Berwick and Eliot, who found it more convenient to remain attached to Salem Quarterly meeting.

Such was the order of things until the year 1813.—The Society had then become so much enlarged that a new regulation was found needful. Accordingly Falmouth Quarterly meeting was divided, and a new Quarterly meeting was established at Vassalborough.—Falmouth Quarterly meeting now includes the monthly meetings of Falmouth, Durham, and Windham, with the preparative meetings, and meetings for worship within their bounds, and is held at Falmouth in the 5th and 9th month, at Durham in the 2nd month, and at Windham in the 11th month annually. Vassalborough Quarter includes Vassalborough, Sidney, Leeds, and Harlem monthly meetings, with the smaller meetings within their bounds, and is held at Vassalborough "River Meeting-house" four times in a year, viz. in the 2nd, 5th, 9th, and 11th months.

Thus in the space of ninety years the Society of Friends has increased from one small meeting to thirty three meetings for worship ; more than twenty of them being preparative meetings ; eight of them being monthly meetings, and two Quarterly meetings. The total amount of their population cannot be precisely ascertained. It probably is not much short of one thousand families.

An annexed Table will exhibit at one view the dates of the several meetings. \*

The most general awakening, or in the language of the Society, the most general *convincement*, that has ever taken place among the Friends in Maine, happened during the Revolutionary war, principally through the instrumentality of David Sands, late of Cornwall in the State of New-York, an eminent Minister of this Society, who with great devotedness to the cause he had espoused travelled into Maine at that time. The ministry of others, some from Europe, some from other States on the Continent, and some raised up from among themselves have from time to time been blessed to the convincement of many, and the consequent enlargement of the Society.

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\* See Appendix No. 9,

## CHAPTER XXVII.

## GERMAN LUTHERANS.

The only Church of this denomination in Maine is at Waldoborough in the County of Lincoln. A small colony of Germans established themselves here about the year 1741. They were Lutherans in sentiment, and appear to have had among them many devout people; for though destitute of a Minister for twenty years after their first establishment at Waldoborough, yet they met constantly for public worship on the Sabbath. The first stated Minister of this Church was the Rev. Mr. Schaeffer. He came into Maine in the year 1762, and was the only Minister of Waldoborough for nearly twenty years. At the time of his coming the German Society consisted of about 80 families. In 1785, Mr. Schaeffer was succeeded by Rev. Mr. Croner, who tarried four years, and then left the place. For the succeeding five years the Society was destitute of a Minister. In 1794, the Rev. Mr. Ritz, a very worthy Clergyman of this communion, from the State of Pennsylvania, was procured for the German Society at Waldoborough, and continued his labors at that place until he was, removed by death in February 1812. The present Minister, Rev. John W. Starman, succeeded Mr. Ritz. in July 1813.

The Church consists of a little more than one hundred regular communicants. About eighty of them are German Lutherans, and the others of the Reformed

Dutch Church. Until the settlement of the present Minister, public worship was performed invariably in the German language, but within a few years past Rev. Mr. Starman has been in the practice of preaching every third Sabbath in English.

## CHAPTER XXVIII.

## PRESBYTERIANS.

It has already been stated that Presbyterian Churches were originally gathered in the towns of Georgetown, New-Castle, Brunswick, Boothbay, Bristol, Topsham, Warren, Gray, Canaan and Turner. The history of those Churches could not conveniently be separated from the history of the Congregational Churches in the same towns. To those sketches the reader is therefore referred. Some of them by a formal vote relinquished their Presbyterian forms and became Congregationalists, while others dwindled away, and finally became extinct; and at the present time no Church of the name is found in the State.

A Presbytery was once established here, the doings of which it will be proper for us to notice.

The first Presbytery in New-England was constituted in Londonderry April 16, 1745, by Rev. John Moorhead of Boston, Rev. David McGregore of Londonderry, and Rev. Robert Abercrombie of Pelham, with James McKean, Alexander Conky, and James Heughs, elders. It was called the "Boston Presbytery." In three years they were joined by Rev. Jonathan Parsons of Newburyport, and after that by one or two others, and so continued for nearly ten years. There were a considerable number of Presbyterian Churches lying on both sides of the Merrimac in Massachusetts and New-Hampshire, and a few in Maine. The Presbyterial Records appear to have been regularly kept until the close of the year

1754. A chasm then appears, and nothing is recorded in the original book until October 24, 1770. The Presbytery at this time consisted of twelve congregations under the following Ministers; viz. John Moorhead, Boston, David McGregore, Londonderry, Jonathan Parsons, Newburyport, Daniel Mitchel, Pembroke, John Hustor, Bedford, Moses Baldwin, Kingston, Richard Graham, Pelham, Samuel Perley, Seabrook, Thomas Pierce, Scarborough, John Morrison, Petersburgh, Simon Williams, Windham, and John Strickland, Oakham. The Presbytery appears now to have been revived, and measures were taken for dividing it into three, and forming a Synod. After more than four years, during which time some others were added to the number, at a meeting held at Seabrook May 31, 1775, a division was amicably agreed on, as follows: that Messrs. Jonathan Parsons of Newburyport, Nathaniel Whitaker D. D. of Salem, Samuel Perley, of Seabrook, Alexander McLean, of Bristol, (Me.) and the Congregation at Boston then vacant by the death of Mr. Moorhead, together with Rev. Benjamin Balch, and the vacancies within their bounds, be "the eastern Presbytery," called "the Presbytery of Salem." That Messrs. David McGregore of Londonderry, Daniel Mitchel, of Pembroke, Simon Williams of Windham, and John Strickland of Oakham, with the Congregation at Petersburgh, and the other vacancies within their bounds, be "the middle Presbytery," called "the Presbytery of Londonderry." That Messrs John Houston and Moses Baldwin with their Congregations at Bedford and Kingston,

the vacant Congregations of Blandford, Pelham, and Colrain, with Aaron Hutchinson, Nathan Merrill, George Gilmore, and Joseph Patrick, candidates, be the "western Presbytery," called "the Presbytery of Palmer," Rev. Mr. Perley was appointed Moderator of the Salem Presbytery, Rev. Mr. McGregore of that of Londonderry, and Rev. Mr. Huston of that of Palmer. The three Presbyteries, being thus organized, were then formed into one body called "the Synod of New-England," and held their first meeting at Londonderry September 4, 1776.

A few years previous to this the Rev. John Murray had removed from Philadelphia and settled at Boothbay, and with Rev. Mr. Prince, of Barrington, and Rev. Mr. McEuins, of New-Market, formed another Presbytery. But no connexion was ever formed between this body and the Synod of New-England. The Synod continued to hold regular meetings annually, usually at Londonderry, for five years.

At length in September 1782, some difficulties having arisen, and their number being considerably reduced, the Synod agreed to dissolve, and form themselves into one Presbytery, by the name of the Presbytery of Salem." For two succeeding years this Presbytery held meetings regularly in various parts of Massachusetts Proper. The principal active members were Doctor Whitaker, Mr. Perley, Mr. Strickland, Mr. Merrill, and Mr. Urquhart, who were all at that time dismissed, and except Mr. Merrill had all been preaching as candidates in the then District of Maine. The last meeting of this Presbytery ever held in Massachusetts was held at Gro-



ton in June 1784, at the house of Capt. Shiple, from which they adjourned to meet at Gray in Maine. Four members attended this meeting, viz. Dr. Whitaker, Mr. Perley, Mr. Strickland, and Mr. Urquhart. None of the former members ever attended again, and although the Presbytery retained its original name, all the subsequent meetings were held in Maine.

The meeting at Gray was attended on the 8th of September 1784. It was there ascertained that Mr. Perley had received an invitation from the Church and people in that place to become their Minister, that Dr. Whitaker had been invited to settle at Canaan on Kennebeck river, and that Mr. Strickland had received a similar invitation from the people in the plantation of Sylvester, now the town of Turner, where he had been preaching for some time previous, and had recently gathered a Church. The Presbytery, having considered the whole subject, proceeded to install Mr. Perley at Gray. Mr. Strickland preached on this occasion from Acts 14. 15, Dr. Whitaker gave the charge, and Mr. Urquhart prayed. Having attended to some other business, the Presbytery adjourned to meet at Canaan on the 15th of the same month, where they installed Dr. Whitaker. On this occasion Mr. Urquhart preached, Mr. Perley gave the charge, and Mr. Strickland made the prayer. From Canaan, the Presbytery proceeded to Sylvester, and on the 20th of September they installed Mr. Strickland. Here Dr. Whitaker preached from ii Kings, ii. 19--22, Mr. Perley gave the charge, and Mr. Urquhart made the prayer.

The former members of this body who lived in Mas-

sachusetts and New-Hampshire, and some of the vacant congregations occasionally withdrew their connexion from the Presbytery, and no new members were added.

In September 1785, the Presbytery met at Topsham. Mr. Urquhart was preaching there at that time. Capt. Matthew Patten of the plantation at Union River, now the town of Ellsworth, appeared at this meeting as a Commissioner for the people living in the townships No. 6 westward and No. 1 eastward of Union River, desiring to be taken under the patronage of the Presbytery, and to have Mr. Urquhart installed as their Minister. This business was accordingly performed. Mr. Urquhart himself made the first prayer, Mr. Strickland preached from Romans x. 15, and Mr. Perley gave the charge, and made the concluding prayer.

For six following years this Presbytery held regular meetings, viz. twice at Turner, once at Winthrop, and three times at Gray. A meeting was appointed to be held at Canaan, but no record appears. The meeting at Winthrop was holden in October 1789. It was probably a matter of convenience, as the Church in that town was never Presbyterian, and was at that time destitute of a Minister.

A special meeting of the Presbytery was called at Turner July 22, 1790. Troubles had arisen in the Congregation at Union River, and Mr. Urquhart, and Capt. Patten as Agent for the people, had both been cited by the Presbytery to appear before them. Capt. Patten had sent forward charges against Mr. Urquhart, and he in turn accused the people. After considering the case the Presbytery determined that Mr. Urquhart was not

guilty of the charges made against him, and as the people had made no request for his dismissal the Presbytery would not dissolve the connexion between them and their Minister, but left it optional with Mr. Urquhart to take his dismissal when he pleased.

The last meeting of the Salem Presbytery was held at Gray September 14, 1791. Dr. Whitaker, Mr. Perley, and Mr. Strickland attended, but no elders from their Churches. Some difficulties had arisen in the society in that town, and it became a question whether it was not expedient that Mr. Perley should be dismissed. The Presbytery considered this measure as unnecessary at that time, and after recommending Mr. Perley, they referred the final question to the decision of the parties concerned and adjourned without day. The members of this Ecclesiastical body were soon dismissed. Mr. Perley still lives in Gray, but has not entered the ministry again, Dr. Whitaker and Mr. Urquhart left the State, and Mr. Strickland settled at East Andover in Oxford County as a Congregationalist ; while the Churches with which they were connected either dwindled away and sunk into non existence, or assumed the Congregational form under the next Minister. There is not now a Presbyterian Church in the State.

## CHAPTER XXIX.

## FREEWILL BAPTISTS.

This name is used to distinguish a religious denomination well known in Maine. They choose to call themselves "The Church of Christ." The term "Freewill Baptist," is used here merely for the sake of distinction.\* From nearly the beginning of the Baptists in America there had been some who opposed many articles of the Calvinistic creed. These were chiefly to be found in Rhode-Island and Virginia.† But no regular establishment of the kind was made in New-England, and probably not in America, until the year 1780, Elder Benjamin Randel of New-Durham in New-Hampshire, is supposed to have been the first that openly espoused and preached the doctrines now generally held by the Freewill Baptists. In that year a small Church of this name was gathered at New-Durham by Elder Randal. The first regular Minister who united himself with Elder Randel was Elder Pelatiah Tingley. He was a graduate from Yale College, and was at first a Congregational preacher, then became a Calvinistic Baptist, and was at this time in the pastoral office at Sanford. After this, several other Ministers did from time to time unite with this new Society. Elder Ran-

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\* "It appears that at that time [March 1784] they made no use of the terms Freewiller, Freewill Baptist, &c. They considered their several branches as so many Churches of Christ, and yet collectively they considered themselves but one Church of Christ, and owned the name Baptist only as a term of distinction."

Religious Magazine, No. 1, page 13.

† Benedict's History of the Baptists, Vol. 2, page 419.

del was uncommonly active, and during the year 1781, through his instrumentality, churches of Freewill Baptists were collected in the towns of Woolwich, Georgetown, Little-falls plantation, now Hollis, Edgecomb, Little-River, New-Gloucester, and Parsonsfield. The practice of Elder Randel as he travelled through the country was, as people embraced his sentiments, to gather a company of them within certain limits under the general name of a Monthly meeting. A number of these monthly meetings assembled once in three months and held a Quarterly meeting. And after these branches became more numerous, a meeting was holden of all the Quarterly meetings, called a Yearly meeting. The whole body was considered as one Church, and no business of importance was transacted in the Monthly meetings without the voice of the whole body. This general regulation still continues, excepting that the name "Church" was, in 1809, substituted for that of "monthly meeting."

In December of the year 1783, regular Quarterly meetings were first appointed; one was to be held at New-Durham, one at New-Gloucester, one at Woolwich, and one at Philipsburg. These appointments served to enlarge the society greatly, and its permanent establishment may be dated from this time.† Many of the society, both Ministers and private members, had originally belonged to Calvinistic Baptist Churches, and consequently, were close communionists, but in December, 1785, at a Quarterly meeting held at Gorham, the

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† Religious Magazine,

Society voted to open their communion to other denominations. Their numbers were still inconsiderable. In 1786, they had only eight Preachers in Maine and not over ten Monthly meetings, or Churches. In the course of the four succeeding years the society increased a little. At an enumeration taken in the year 1790, they had eight ordained Ministers, ten licensed preachers, and in all their societies 400 members. These were all in Maine, excepting the original Church at New-Durham.

In 1791, the establishment at New-Durham experienced a surprising revolution. Some intestine struggles threatened its very existence as a Church, and the members to save difficulty declared themselves no Church, and formed anew.† A new Quarterly meeting was soon established in that region, and the society began to spread itself into New-Hampshire, and very soon into Vermont. From this time the Societies of Freewill Baptists advanced about as rapidly as other societies around them, and in the year 1804, they petitioned to become incorporated as one great Society, scattered throughout the District of Maine. There were at that time, in all their Churches about 2000 members. Their petition being refused, the greater part of them subsequently became incorporated as distinct societies in the towns where they belonged.

The present state of the Churches in this communion has been but imperfectly ascertained, and it is difficult

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† Religious Magazine.

on many accounts, to ascertain the precise number of monthly meetings or local Churches in the whole connexion, or the whole number of members. \* There are at present eleven Quarterly meetings in the whole connexion. Of these, four are in Maine, viz. Gorham, Edgecomb, Farmington, and Montville ; three are in New-Hampshire, viz. New-Durham, Sandwich, and Andover ; three are in Vermont, viz. Strafford, Wheelock, and Huntington ; and one is in New-York, called Bethany Quarterly meeting. The Yearly meetings are four, viz. one in New-Hampshire, called New-Durham yearly meeting, and is commenced on the second Saturday of June annually ; two in Maine, one called Edgecomb Yearly meeting, and holden annually on the first Saturday in September, one year within the towns of Edgecomb or Woolwich, and the next year at Farmington, or in some other town within the limits of that Quarterly meeting : The other is called Gorham Yearly meeting, and is to be holden on the first Saturday in November alternately at Gorham and Parsonsfield.—The fourth Yearly meeting is held in Vermont, and called Strafford Yearly meeting. It is commenced on the first Saturday in October in the town of Strafford, or some other town within the limits of that Quarterly

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\* Elder Buzzell, in the late numbers of his Magazine, has appropriated a place for a succinct history of local Churches. Should this publication be continued, in process of time the materials for a full history of this denomination will be afforded;

meeting. An annexed Table will exhibit the date of the gathering of such Churches as could be obtained. †— The names of the Ministers in this connexion cannot be stated with any degree of accuracy.

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† See Appendix No. 19.



## CHAPTER XXX.

## METHODISTS.

1793.

This denomination of Christians claim as their founder the Rev. John Wesley, who was born July 17, 1703. After a regular collegiate course he was ordained a Priest of the English Episcopal Church by Dr. Potter, Bishop of Oxford, September 22, 1728. Mr. Wesley with his brother Charles Wesley, became deeply serious while they were members of College, and were then joined by a few others. They met together at stated times for religious exercises, and their regularity procured for them the distinguishing epithet of *Methodist*. Thus the society began in the year 1729. It then consisted of but four persons, viz. John Wesley, Charles Wesley, Richard Morgan, and Mr. Kirkman. They were occasionally joined by others, and in 1735, the society consisted of fifteen persons. Toward the latter end of that year the two Wesleys came to America as Missionaries, and landed in Georgia in February 1736. Charles Wesley returned to England within a few months. John remained but little more than a year, and consequently not much was done toward the establishment of the society in America at that time. Mr. Wesley formed a society which met at his house in Savannah while he tarried, but when he left them it was broken up. In 1739, regular Methodist societies were formed in England by Mr. Wesley for the first time, and the next year the first itinerant Preachers began to travel under his direction. The society now be-

came more regular, and in 1742, it was divided into classes of about twelve persons in each, who were committed to the care of one of the number, styled the "Class-leader." The first regular annual conference of the whole society was held in London, June 25, 1744. There were then present six Clergymen, and four travelling Preachers. From that time meetings of this kind were holden annually, although the minutes were not published until the year 1763. Methodist Societies were now fully established in Great Britain; from whence they passed to America.

In the beginning of the year 1766, the first Methodist society was formed in the city of New-York. Mr. Philip Embury, a Preacher of this denomination, moved from Ireland and settled there. He soon commenced preaching in his own house, and gathered a little society of his own countrymen who had emigrated to this country. After a few months spent in this way, a room was rented adjoining the barracks, and meetings held there. Before the close of the year they were joined by Capt. Thomas Webb, barrack-master at Albany, who preached to the society in his regimentals. The novelty of this brought numbers to the meeting, and the society was eventually much enlarged. A room formerly used as a rigging loft was procured for their use, and continued to be the place of public worship for about two years, when a Meeting-house was built. Not long after this society was formed in New-York, Robert Strawbridge, a local preacher from Ireland, settled in Frederick County in the state of Maryland, and a society was formed there. The first regu-

far travelling preachers in this connexion who came to America, were Richard Boardman and Joseph Pillmore. They arrived here October 24, 1769, and immediately began their labours with most encouraging appearances. The regular establishment of the Methodist societies in America may be dated from this time. Almost every year after this preachers came over to America, and the society spread in many directions.

In the spring of 1773, Mr. Wesley sent over Thomas Rankin, and George Shadford. Mr. Rankin had been a travelling preacher in England for eleven years, and having a better knowledge of the affairs than any other Methodist then in America, he was appointed by Mr. Wesley to the superintendency of the whole connexion in the United States, and was styled the General Assistant. Immediately on his arrival in Philadelphia he called the travelling preachers together, and on July 14 of that year the first conference was held in America. At that time there were in America ten travelling preachers, who laboured in six circuits, viz. New-York, New-Jersey, Philadelphia, Baltimore, Norfolk, and Petersburg circuits, in all of which there were 1160 members. The revolutionary war which soon commenced had a very unfavorable effect on the cause of Methodism in the United States. Most of the travelling preachers were Englishmen, and had the prejudices natural to their country; the people were in confusion in all parts of the land; the foundations of some of the most ancient and well established societies were greatly shaken, and it cannot therefore be thought strange that difficu'ties of no small magnitude should

lie in the way of the establishment of a new one. Another circumstance had much influence upon the Society. The members of it had never been formed into a regular Church, and consequently had never enjoyed the ordinances of the Gospel among themselves. Mr. Wesley, and most of the Methodists in England were members of the established Church, as were many in America also, and it had ever been the advice of Mr. Wesley to his adherents that they should attend the ordinances at the several Churches where they belonged, particularly the Episcopalian. The travelling preachers were not ordained, as there had yet appeared no special call for it.

As the Methodists increased in the southern States the want of ordinances was sensibly felt, as there were but few Ministers of the Episcopal Church in that region, with whom the Methodists were disposed to unite. This gave rise to a procedure somewhat singular, although, as was probably supposed, justified by the circumstances of the time. In the year 1779, the travelling preachers in Virginia and North-Carolina met together in Conference and resolved to ordain each other, and administer baptism and the Lord's supper. A committee was chosen for this purpose, who, having ordained themselves, proceeded to set others apart to the sacred office.\* The preachers to the north of Virginia were opposed to this step, and after a time it was mutually agreed to discontinue the administration of ordinances until Mr. Wesley could be consulted. A com-

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\* Lee's History of Methodism, page 69.

munication was accordingly made to him, but he delayed his answer until September 1784.\* Dr. Coke was now sent to America by Mr. Wesley, and with him came Rev. Richard Whatcoat and Thomas Vasey, who were all regularly ordained. The travelling preachers in America were summoned to a general Conference in the city of Baltimore, December 1784. At this meeting a Church was regularly formed, called "The Methodist Episcopal Church," a uniform plan of proceedings was digested, and a form of discipline drawn up. Mr. Francis Asbury was elected to the office of Bishop, or Superintendant, and regularly ordained to that office. He and Dr. Coke had been nominated by Mr. Wesley to fill the office jointly, and were now elected by the conference. The society was thus established on a permanent basis, and from this time began to extend itself in every direction.

These few hints respecting the first rise of Methodism in Europe, and its establishment in America, seemed necessary before stating its introduction into Maine.

Elder Jesse Lee, of Prince George County in Virginia, was principally instrumental in the establishment of the Methodist societies in the New-England States. In the beginning of the year 1789 he formed a circuit in the southern part of Connecticut. The next year he visited Boston, preached on the common there, and preached also in most of the towns as far east as Newburyport. At Lynn he found much encouragement, and a class of eight persons was formed there February 20, 1791. In

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\* See Appendix, No. 11.

the summer of that year a regular Methodist society was formed at Lynn, and a Meeting-house built. This was the first Methodist society formed in that State.\* In August, 1793, a conference was held at Lynn, and Elder Lee was appointed to travel through the then province of Maine, connect it with some other circuit, or form a circuit there, as he should judge expedient. He accordingly left Lynn in September following, and commenced his journey eastward. The first sermon he ever preached in Maine was in Saco, on September 10, which was the first Methodist sermon ever preached in the State. Elder Lee went as far east as Castine, then up the Penobscot to Bangor, thence to Hallowell on Kennebeck River, thence through the settlements on Sandy River, and through Portland to Massachusetts again. This tour occupied several months, as Elder Lee preached almost every day, and being a stranger, had to make his own appointments. After thus viewing the country, he thought it advisable to form a circuit on the western side of Kennebeck River, extending from Hallowell to Farmington. This he called "Readfield circuit," and Elder Philip Wager was immediately appointed to labour in it. The whole of Massachusetts, New-Hampshire, and Maine then constituted one District called "Boston District," of which Mr. Lee was presiding Elder.

Some special attention to religion was soon discovered on Readfield circuit under the ministry of Mr. Wager, and a class was gathered in Monmouth about the first

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\* Hist. Methodists, page 166.

of November 1794, and another at Readfield. These were the first ever formed in Maine. On the 14th of December following the Lord's supper was administered by the Methodists for the first time in Maine. This took place at Readfield. It was administered again at Monmouth on the 25th of the same month. After this, classes were frequently formed in different towns on this circuit.

The next circuit established in Maine was called Portland circuit. It extended as far north as Paris and Norway. Elder Wager was appointed to travel this circuit, and Enoch Mudge\* and Elias Hull were appointed to Readfield. In October 1795, a class was formed in Portland, and the first Quarterly meeting in the State was held in Poland in December following.— In the same year Joshua Hall was sent to Penobscot by the New London Conference, and a circuit was formed called Penobscot circuit, including a large territory on both sides of that river from its mouth upward.

In 1796, it was found expedient to form a circuit near the mouth of the Kennebeck, called Bath circuit, Methodist ministers had preached in this vicinity for nearly three years, but the number of their adherents had hitherto been small. This new circuit comprehended all the towns near the mouth of Kennebeck river on both sides of it; extending as far east as Union, but the preacher appointed to the care of the circuit was to

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\* Mr. Mudge was one of the fruits of Mr. Lee's labors at Lynn, and was the first Methodist preacher raised up in New England.

spend most of his time in Bath. During the same year a new circuit was formed among the upper settlements on the same river, and called Kennebeck circuit, the name of which is now changed to Norridgewock. At this time the members in the several societies in Maine amounted to 357, having among them six preachers regularly travelling.

At the annual conference in 1797, it was found expedient to divide Boston District, and to constitute the several circuits in Maine into a District by themselves, of which Rev. Joshua Taylor was appointed presiding Elder.

A new circuit was this year added to the number.— This was in the eastern part of the state. Two years before some Methodist preachers had visited that part of the country, and some classes had been formed.— The circuit was called Pleasant River circuit, but after a few years the preachers found it inexpedient to go so far east, and the name of the circuit was changed to that of Union River circuit, as that place was found to be most central. In the year 1800, another circuit was added to those already formed in Maine. It was called Bethel circuit, and comprehended all the upper settlements on Androscoggin river.

These seven circuits extended through the greater part of Maine which was then settled. Thus the ground was all occupied, and previous to the year 1800 the Methodist preachers on the several circuits had been enabled to preach more or less in every town in Maine. After this period considerable revivals of religion at dif-



ferent times and places enlarged the Society, and called for more ministerial labour. The circuits were of course divided, altered, enlarged, or circumscribed, as prudence, convenience, or necessity required. Some of those alterations will now be noticed in the order in which they occurred.

We have brought down the history of this people to the year 1800, at which time Maine constituted one District, of seven circuits, containing 1197 members, who were supplied by eight travelling preachers, beside the presiding Elder. The next year found them in about the same situation, with a small increase of members. In 1802, the name of Portland circuit was changed to that of Falmouth, and two new circuits were added, viz. Poland circuit, which took from Falmouth circuit all the upper part of the County of Cumberland, and lower part of the County of Oxford; and Hallowell circuit which included the towns lying on both sides of Kennebeck River from Gardiner to Bloomfield. Bath circuit was also divided, and the easterly part called Union circuit. Some increase of members was found in all the circuits, and seventeen preachers laboured constantly among them. During the following year things remained in about the same state, except that Bath circuit took the name of Bowdoinham circuit, and a new one called Bristol circuit was taken from Union. In 1804, the Methodist societies in Maine presented a very flourishing aspect. Large additions were made to them on some of the circuits, particularly Falmouth, Bowdoinham, Hallowell, and Penobscot. Falmouth circuit was now divided into three, one re-

taing the original name, and the others called Portland and Scarborough. The year following this a circuit was established called Livermore circuit, taken principally from the northwesterly part of Readfield Circuit, as that had spread over a large territory, and contained many members. At the close of this year the society could number 2399 members in Maine, fourteen circuits, and seventeen travelling preachers, exclusive of Rev. Joshua Soule who had been presiding Elder for two years.

It was now found necessary to divide Maine into two Districts, which was accordingly done in 1806. They were called Portland District, and Kennebeck District, comprehending the circuits in the western and eastern parts of the State. A new circuit was at the same time added to Portland District called Durham circuit, and one to Kennebeck District called Vassalborough circuit. Penobscot circuit was also divided into two, one called Orrington, and the other Hampden circuit. No alteration took place during the next year except the establishment of Conway circuit, which included some towns in Maine, and some in New-Hampshire.

In 1808, Bowdoinham circuit was united to Durham circuit, and has not since been distinctly noticed. Palmyra circuit was taken into Kennebeck District the same year, but the next year it was included in Vassalborough circuit, where it has ever since remained. In the year 1809, more than 400 members were added to the several societies, and three new circuits established within Kennebeck District, viz. Boothbay,

Georgetown, and Industry circuits, and the name of Union River circuit was changed to that of Penobscot.

For three succeeding years there was no alteration in any of the circuits. Twenty-five preachers laboured constantly in the several societies. The number of members in Portland District decreased considerably, while Kennebeck District received some accessions. At the close of 1812, the total amount in Maine was 3450.\* The only alteration which took place in 1813 was the union of Boothbay and Georgetown circuits into one which was called Pittston circuit. In 1814, a new circuit was taken within Portland District called North-Yarmouth circuit, including the town of that name and Freeport; and another was also taken within Kennebeck called Vienna circuit.

In the course of the year 1815, it was found that the Society was increasing so much faster at the eastward than in the western Counties in the State, that it was thought expedient to detach some of the circuits from Kennebeck District and unite them with Portland District, and accordingly Readfield and Vienna circuits were joined to Portland District, where they have since remained. The name of Falmouth circuit was in the same year changed to that of Buxton circuit.

During the next year, North-Yarmouth circuit, being small both in numbers and territory, was joined with Buxton circuit, and so continued for three years, when the name of it was dropped from the minutes. At the same time six of the lower circuits in Kennebeck

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\* See the printed Minutes for that year.

District were united in three, viz. Pittston and Bristol formed one, Orrington and Penobscot, another, Union and Hampden a third. A similar connexion was formed in 1817 between Livermore and Vienna circuits. The year previous the name of Vassalborough circuit had been changed to that of Unity circuit, and now a union was formed between that and Norridgewock circuit. A new circuit was also established adjoining the British Provinces called St. Croix. In 1818, no alteration was made, except to establish a small circuit within Portland District called Bath circuit. In 1819, the name of Gray was mentioned in the minutes as part of a circuit with Buxton, and the year succeeding it was established as a circuit by itself, comprehending the ground formerly included in North-Yarmouth circuit. At the same time a circuit was annexed to Kennebeck District called Exeter circuit, and the connexion was dissolved between Norridgewock and Unity circuits, and also between Penobscot and Orrington, and Hampden and Union circuits.

In 1820, Kennebeck District was divided, and a third District formed called Penobscot District, of which Rev. Benjamin Jones was appointed presiding Elder. The same year Arundel circuit was established, and united with Scarborough circuit; and Bath circuit was taken from Portland District, and annexed to Kennebeck.— Three new circuits were also established in Penobscot District, viz. Columbia, Vinalhaven, and Thomaston circuits.

Thus in twenty-seven years the Methodist Church in Maine has arisen from nothing to a respectable establishment ; comprehending three Districts, twenty-seven circuits, and 6192 members in the Society, having among them twenty-eight travelling preachers, exclusive of three presiding Elders. †

Of the annual conferences of the Methodist Church in America, six have been holden in Maine. The first included Maine only. It was held at Readfield August 29, 1798, at which ten travelling preachers were present, and 200 communicants. There were then five circuits in Maine, and 936 in membership.

The second conference was held at Monmouth July 1, 1802. This was the "New-England conference." There were then in Maine ten circuits, 18 travelling preachers, and 1414 members in the society. The third conference was held in Buxton July 15, 1804, at which time there were in Maine eleven circuits, 15 travelling preachers, and 2102 in membership. The fourth conference held in Maine was in Monmouth, June 15, 1809. The State then contained two Districts, twenty circuits, 25 preachers, and 3224 members. The annual conference was also held at Durham June 2, 1814, and again at Hallowell June 4, 1818.

Before concluding our account of the Methodists, it may be expedient for the information of others, to take a summary view of the society under its present establishment in America. The whole body of Methodists in the United States are included in twelve annual con-

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† See Appendix No. 12.

ferences. Each travelling preacher, after having travelled two years, and been approved, is elected a member of the annual conference. In each conference a Bishop presides as Superintendent. The annual conference by their Delegates form the general conference, which meets once in four years. The conferences are divided into Districts, over which an Elder presides. In England he is called the Chairman of the District, but in America he is styled the presiding Elder. Each District is divided into circuits as appears convenient. Each circuit is considered as one distinct pastoral charge, to which a preacher is designated every year. The circuits usually comprehend the societies in several towns, and are divided into classes, over each of which a leader is appointed. Any person expressing a desire to flee from the wrath to come, and be saved from his sins, may become a member of a class. The leader is required to see each person in his class at least once a week, to inquire into their state, advise, reprove, comfort, or exhort as occasion may require. After a term of trial, of at least six months, the leader recommends such of the class as he thinks fit to the circuit preacher, and from him they receive a ticket which entitles them to communion, and they are then reckoned as members of the society. Formerly Band societies were found in some places, which were voluntary associations of individuals who was under a mutual engagement to watch more especially over each other. These are now rarely to be met with in America.

In most of the circuits there are found some preachers who find it inconvenient to travel much, but do not

withdraw neither from the society nor from the ministry. They are stiled local preachers. They supply vacant places on the Sabbath, and at other times as occasion calls : but they are not considered as having the pastoral care of any part of the flock. This belongs solely to the circuit preacher for the time being.

It is the duty of the circuit preacher to travel regularly among the people of his charge, dispensing the word, and administering the ordinances. In each circuit there is a quarterly meeting held four times in the year, and all the business of the circuit is then transacted by the "Quarterly meeting Conference," consisting of all the travelling and local preachers, exhorters, stewards, and leaders in the circuit, at which time the circuit preacher is to make a report of his doings to the presiding Elder of the District.

The presiding Elder is to visit the several circuits within his charge at least once in three months, and to preside in each Quarterly meeting conference when practicable. In each District there is annually held a "District Conference," of which all the local preachers who shall have been licensed two years may be members, and the presiding Elder of the District is President. This conference is to take cognizance of all the local preachers within their limits ; to inquire into the gifts, labours, and usefulness of each by name ; to grant and renew licenses to preach ; to recommend to the annual conference suitable persons for ordination as Deacons or Elders, in the local connexion, or for trial in the travelling connexion ; to try, suspend, expel, or acquit any local

preacher against whom any charges may have been brought.

To obtain license to preach a person must make application to the Quarterly meeting conference to which he belongs. They will recommend him to the District conference to be examined, where, if approved, he is either licensed as a local preacher, or recommended to the annual conference as a travelling preacher. If a local preacher he must serve four years as a licentiate before he can receive Deacon's orders, and four more before he can be ordained an Elder; but if a travelling preacher only half that time. The presiding Elders are appointed by the Bishop. Ordination is performed by the laying on of the hands of the Bishop, and some of the Elders present. The Bishop is elected by the General conference, and ordained by the laying on of the hands of three Bishops when they can be obtained, or of one Bishop and two Elders; and when by death or otherwise, there is no Bishop remaining in the Church, the General conference having made their election of a Bishop, may appoint three Elders who shall ordain him.\*

The New-England conference, to which Maine now belongs, includes all the New-England States which lie east of Connecticut River, that part of Vermont lying east of the Green Mountain, and that part of Lower Canada lying east of Lake Magog. It is expected that a new conference will shortly be appointed for Maine alone.

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\* For all the things above stated, respecting the government of the Church, see Methodist Discipline, 20th Edition, pages 25, 28, 31, 39, 77, 83, 84.



Before concluding this Chapter it may be useful not to the Methodists only, but to all other denominations to make a remark on one custom among them. In their Book of Discipline, Chapter 1, Sec. 19, we have the following question and answer :

“Quest. What can be done to supply the circuits during the sitting of the conference ?

Ans. 1. Let all the appointments stand according to the plan of the circuit.

2. Engage as many local preachers and exhorters as will supply them, and let them be paid for their time in proportion to the allowance of the travelling preachers.

3. If preachers and exhorters cannot attend, let some person of ability be appointed in every society to sing, pray, and read one of Mr. Wesley's Sermons.

4. But if that cannot be done, let there be prayer meetings.”

All societies have their general meetings which it is highly important Ministers should attend, in order to consult together for the welfare of the Church at large. In a country like ours it must necessarily occupy some time to attend them, and this regulation of the Methodists is therefore much to be applauded, as it provides for this emergency, and effectually prevents any blame from attaching itself to a Minister, when for a little space he leaves his particular charge to attend the more general concerns of the Church.

## CHAPTER XXXI.

## CHRISTIAN SOCIETY.

In the year 1800, Elder Abner Jones, then living in Vermont, becoming dissatisfied with some things in the Freewill Baptist Churches, in which connexion he then stood, withdrew from them. Elder Jones soon found others in different sections of the country of the same mind with himself. These travelled in various directions through the country, preached, baptized, gathered Churches, and ordained Elders. About the same time, Elder Elias Smith, then the Pastor of a Baptist Church in Portsmouth N. H. embraced and preached the sentiments held by Elder Jones and his associates. Thus began the "Christian Societies." In 1803, a Church of this kind was gathered at Portsmouth, one at Boston, one at Salem, and some others in the same year. Several Elders were ordained, and many members added, some from the world, and some from other societies.

The first Church in this connexion in Maine was gathered in Kittery November 20, 1806, and Moses Safford was ordained to the pastoral care of it. He afterwards withdrew, and their present Minister, Elder Mark Fernald, was ordained in September 1809. In 1808, a Church was gathered in the westerly part of York, and Elder Peter Young ordained as its pastor. He soon removed from them and the pastoral care was transferred to Elder Fernald of Kittery.

About the same time, a Church was gathered in the western part of Wells, and after a few years Elder Richard Littlefield was ordained there.

In 1809, a Church of twenty eight members was gathered in South-Berwick, and in 1812, a Church was also gathered in Portland, with which Elder Samuel Rand is at present connected. Churches in this connexion have also been gathered in the towns of Vienna, Canaan, Cornville, Harmony, Monmouth, Exeter, Fairfax, Clinton, Palmyra, Northhill, Warsaw, Athens, Madison, Newport, Joy, Wilton, Knox, Leeds, Mount-Vernon, and Eastport, all since the year 1814. The Churches of this denomination in Maine are in all twenty six; connected with which are fifteen ordained Elders. \*

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\* See Appendix No. 13.



## APPENDIX.

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### No. 1.

FROM PAGE 21.

The Council assembled for the ordination of Mr. Fayrweather, consisted of the Church in Berwick, the first Church in Danvers, the Church in New-Castle, the first and third Churches in Kittery, the first Church in Portsmouth, and the first Church in York. Three Churches in Boston were invited, but did not attend. Their result exhibits the regard shown to the objections of a respectable minority, and affords a valuable precedent in similar cases at the present day.

#### RESULT.

“We the Elders and Delegates of the Church in Berwick, the first Church in Danvers, the Church in Newcastle, the first and third Churches in Kittery, the first Church in Portsmouth, and the first Church in York, convened in Council, May 23, 1753, at Wells, upon Letters missive from the first Church in said town, in order to ordain Mr. Samuel Fayrweather to the work of the Gospel Ministry among them. Having

made our earnest supplications to God for direction, and the Church being called before the Council that we might enquire concerning the call which they had given Mr. Fayrweather, and whether the way was clear for their proceeding to his Ordination, upon their vote being taken before the Council there appeared about thirty-six for him and twelve against him, which twelve, with others not present, exhibited their objections in writing. After mature and serious consideration of the objections offered by the dissatisfied Brethren against Mr. Fayrweather, the Council came to the following Resolve : viz.

That as to Mr. Fayrweather being frequently absent from them and delaying his answer, and other objections of the same nature, they are of little or no weight, and Mr. Fayrweather has fully answered them to the satisfaction of the Council, and as to the insinuations with which they conclude their written objections, "that there are many more imprudencies which they might have mentioned, and by his conduct they think that it will appear that he seeks theirs more than them," since they declared before the Council they had nothing in particular against him which they could prove, we look upon them as trifling and uncharitable.

But notwithstanding the clearness of Mr. Fayrweather's character, and the great majority both of Church and Parish, which voted for, and continue to desire his settlement in the ministry, yet considering a number have manifested a great discontent and uneasiness relating to the votes passed, and particularly the largeness of the sums voted for his settlement and yearly support, though we think

them no more than Mr. Farweather would find necessary—considering also the very strenuous opposition made by some to his settlement, the danger of increasing difficulties, together with other circumstances of this settlement, as they appear to us, which gives us reason to fear Mr. Fayrweather will not be so serviceable and comfortable in this place as in some other; we cannot be fully satisfied that it will be best for us to proceed to his Ordination, but rather think it advisable that Mr. Fayrweather lovingly and peaceably part. However, we think it our duty to bear testimony against the heat and uncharitableness of this opposition which this minor part have made to Mr. Fayrweather, which we look upon as an infringement upon the rights of Society, and as having a tendency to obstruct the success of the Gospel, and alienate the minds of Christian Brethren, and we think it necessary to declare that we are not influenced in our determination merely by the present opposition of so small a party, but by several prudential considerations, and we also give our serious and faithful advice to the dissatisfied Brethren, that they heartily unite with the Church and Congregation in taking all proper measures to obtain some other suitable person to be settled among them in the gospel ministry; and we freely and heartily recommend Mr. Fayrweather, whose character appears to us clear and unblemished, to the service of the Churches wherever divine Providence opens a door for his usefulness. We can only add our earnest and affectionate prayers for the Church and people in this place, that

God would overrule all things for their good and his own glory ; give them peace, and direct and succeed them in all suitable measures which may hereafter be taken for their settlement.

JEREMIAH WISE, *Moderator.*

STEPHEN CHACE, *Scribe.*

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No 2.

FROM PAGE 22.

The following character of Dr. Hemmenway is extracted from the Sermon preached at his funeral by Rev. Dr. Buckminster of Portsmouth.

The Reverend MOSES HEMMENWAY D. D. was born in Framingham, in the vicinity of Boston, the place of my forefathers sepulchres, and of the nativity of my honored father, from whom I heard the fame of your pastor, before I had opportunity to see his face. He entered and graduated at Harvard College. He was there distinguished for his close application, his patience of study, his eminent proficiency in the Greek and Roman classicks, and his acquaintance with theological writers of distinction in the learned languages. The common degrees of the University he received in their order ; and, for his singular merits, he was honored with a doctorate, at an earlier period of life than had been common for that seminary to give to its sons. To the profession of divinity, and the work of the ministry, he was probably devoted in early life, and he sought a



liberal education, as a desirable and reputable prerequisite to it. It is certain the great Head of the Church had designed him for this service, and furnished him with a rare assemblage of talents, to defend the Gospel, and vindicate its truths, against the errors in principle and practice, which He foresaw would harrass the Church, in the season in which he was to perform his ministry. He had a great degree of metaphysical acumen, and accuracy in logical investigation, a kind of instinctive perception of the force of an argument, and an uncommon patience at disentangling the snarle of sophistry, and making plain their perplexing appearance.

While the talents and acquirements of your departed pastor, would have entitled him to a ministry, in a most eminent situation, or to a high office in a seminary of science, it was more congenial to his modesty and meekness, to his habits and manners, to his taste and disposition, to be far from the interruptions and snares of wealth and grandeur, and from the frivolous etiquettes and fashions of the world. Providence opened for him a field of service in this highly favored village. For you my brethren, God designed him, and you must answer for such a gift. Here he pursued his favorite studies with an ardor and perseverance that were uncommon under the pressure of difficulties, and in the view of obstacles, that would have discouraged almost any other man. I presume I do not mistake, when I say, that he read and studied the ponderous volumes, called the Father's, when most of his fellow mortals

were lost in sleep, or indulging in indolence. Anxious to derive his knowledge from the sacred sources, and confirm, or correct his sentiments by their agreement or disagreement with that unerring standard, he studied the scriptures with great care, and accurate attention.

With controversial divinity, the Doctor was so familiarly acquainted, as not to be confused in his system of doctrines, by any objections or arguments that pretended to novelty, they had been anticipated by him, and their review, if it increased his candor, increased his conviction of the truth of his own system. The system of doctrines which our departed friend embraced, which he preached, and loved, was that which is contained in the Westminster's assemblies catechism, and confession of faith, the doctrines that are stiled the doctrines of the reformation, the doctrines that our forefathers brought to this country, the doctrines with which the constellation of divines, of the former part of the last century, enlightened, edified, and comforted the Church. The Doctor was a sincere and firm calvinist of the old school, though candid and charitable to such as had their doubts and scruples upon some of its doctrines. He was alarmed at some of the strange cions which modern calvinism has attempted to graft upon this stock, and, by the subtleties of metaphysics, to prove that they were legitimate sprouts from its venerable roots. Once and again his pen was employed to vindicate truth and duty ; such was the estimation in which he was held, by his fathers and brethren, that their eyes were turned to him when young, to root out

the weeds that were sown in the field of truth, and remove impediments cast into the path of duty. As a disputant and controversial writer, the Doctor was fair, candid, and dispassionate. He contended not for mastery, but for the support of truth and refutation of error, and though he possessed a vein of humour, and could dexterously wield the shafts of satire, he never employed them to confound his antagonist, or to render ridiculous what he could not fairly answer. He wrote, either in labored essays, or ephemeral publications, upon many of the questions that have been subjects of dispute or inquiry in our day; and if he did not remove all difficulties, and satisfy all scruples, it will be conceded that he threw light upon all the subjects that he attempted.

The revival of the arian and socinian heresy much alarmed and affected the mind and heart of our departed friend, principally on account of the loose system of doctrines and morals, with which it is connected, and in which it invariably issues: several communications of his, under fictitious signatures, have enriched the pages of respectable periodical works, and it is presumed, he has left with his manuscripts, a more labored discussion of the subjects, which it is hoped will one day see the light.

As a sermonizer, the Doctor was eminent; his style was pure and nervous, his subjects were solemn and important; and however doctrinal or speculative, they always ran in an evangelical channel, and issued in practical effect. He never offered to the Lord "that which

cost him nothing." His habit of thoroughly investigating a subject, of saying all that was pertinent upon it, rendered him often prolix, and sometimes tedious, to those who were soon tired of religious discussions, and not sufficiently interested in the all important subject, to be engaged by the purity, piety, and soundness of his remarks; but to those "whose spiritual senses were exercised to discern the things of the spirit of God"—and who knew how to estimate an address from the sacred desk, he was always interesting and edifying. His eminence in this part of his office called him to officiate on those public occasions which seek the service of those whose praise is in the churches. His Election sermon, his Convention sermon, and his Dudlean lecture sermon, are second to few, if any, that have been exhibited on those occasions.

As a preacher, the eloquence of our departed friend was that of nature and not of art. He felt his subject, and with native simplicity gave it an impressive influence on the hearer. As the Doctor resembled the Apostle Paul in some eminent traits that distinguished that inspired character, so he partook in the illiberal remark that was made upon that great Apostle of the Gentiles. "His letters, say they are weighty and powerful, but his bodily presence weak and his speech contemptible!" But how often did he make the hearer lose sight of all other considerations by the merit of his address and the impressive manner with which he delivered it.

In devotional exercises, the Doctor was always pious and devout. He was a man of prayer. Upon special

occasions, he ordinarily excelled, accommodat- ing himself with a peculiar pertinency, that interested and affected all who joined with him. He was equally removed from the rhapsodies of enthusiasts, the wildness of fanatics, and the coldness and indifference of philosophic christians, who think the passions have nothing to do with religion. But with these eminent qualities and talents there were combined, as the most prominent traits in the Doctor's character mildness and meekness, an unobtrusiveness of temper and deportment, a disposition to esteem others better than himself. In this he resembled the leader of God's people, inheriting his spirit, as he bore his name.

But that which was the crown upon all his faculties, and was the excellency of his excellencies, they were sanctified by divine grace and devoted to the service and honor of God. At what period of life, the power of divine grace took possession of the heart of our pious friend, I believe he did not pretend to decide. He fully believed the necessity of a spiritual change, by the supernatural agency and influence of the Holy Ghost, and he gave more and more evidence to all that knew him, that he was a subject of this change; and he obtained more and more, the assurance of hope that he had received that "living water," which as a "well of water was springing up to everlasting life," conforming him to the spirit and temper of Christ, and transforming him into the divine image.

## No. 3.

FROM PAGE 27.

The manner in which Mr. Wade proceeded in gathering the Church at Berwick, is thus stated in his own hand writing in the ancient record of that Church :

“(A D. 1701. Dec. 21. After a meeting on the Lord’s day.) At a meeting notified a fortnight before, in order to the gathering of a church, divers persons appearing, I began with prayer. After which I plainly discoursed before them about the nature of a church, and the necessity, advantage, and signification of Christ’s ordinances. After which I asked every person there by name whether they were desirous to join together in Church order ? Then taking notice of the persons consenting, I charged them in the name of the Lord Jesus Christ not for any vain end whatever to desire an approach to Christ’s ordinances, but to draw near to Christ therein.

1. With a right understanding of them.
2. With a sense of duty.
3. With a sense of their need of them as helps for the increase of grace and mortifying of sin.

Then I counselled them, if any were offended at, or unsatisfied about joining with any person or persons who had now offered themselves, that they should by no means expose their names by openly objecting against them, but in due time privately inform me about the same, that satisfaction might be either given or a stop put to the offending persons proceeding, without any

blast of his reputation, or discouragement to his future offering himself when better prepared. Finally, I appointed a private meeting to be on the first Monday of March 1702 signifying that before that meeting they must be examined by me and publicly propounded for satisfaction about their conversation, and so they were dismissed with prayer.

Before the second meeting the several persons were privately examined as to their creed, by such questions as these—By whom were you made? How many persons are there in the Deity? In what condition were we first created? Did we so continue? What are we by nature? What are the wages of sin? How do you hope to be saved? Who is Jesus Christ? Is he God, or man, or both? Why was it necessary that he should be man? Why that he should be God as well as man? What must we do to be interested in Christ? Is no faith true without repentance and obedience; Must those that would be saved through Christ observe Gospel ordinances as well as the moral law? How many sacraments are there, and which? What is signified in Baptism? What is signified by the Lord's supper; Do you believe there will be a resurrection of the dead? and a general judgment? What will then be the portion of true believers? And what will become of unbelievers? To which questions after they had given a satisfactory answer I drew forth their profession by questions to this purpose—Were you ever convicted of your own sinfulness and danger thereby? Do you (so far as you know your own heart) repent of and desire to forsake all your sins? do you not only see the necessity and sufficiency of Christ,

but do you trust to him alone to save you? Are you desirous to walk in his ordinances as it is your duty and spiritual privilege? Do you (or will you) endeavour to obey him in every thing, not satisfying yourselves in complying only with some particular precepts? Do you willingly subject yourself to the government of Christ's house, as well as aim at the privileges of it?—Having received also an answer of consent to these questions I publicly propounded them a fortnight before the second meeting, none objecting against their conversation.

March 2nd, 1702. Was our second meeting, where after thanksgiving to God for such a prospect of his favor as was before us, and imploring his assisting and succeeding grace in our enterprize, I gave an account of the satisfaction I had received of them severally; repeating over the above said questions to them and the sum of their answers, amounting to an entire confession of faith in the fundamentals of Christianity, telling them that they were severally conscious of my dealing with them as above said, and as each had expressed his answer so all had to the substance thereof, so that they were all professedly of one faith. I then propounded whether they were satisfied to the conversation of one another? They signified that they were. Upon which I read to them a confession of faith, and Church covenant, to which they jointly assented. Then after renewing a word of warning and exhortation to them we agreed to keep a day of public fasting and prayer on June 4th, and so dismissed them with prayer.

June 4, 1702,—Being fast day, the Rev. Mr. John



Pike Pastor of the Church of Christ at Dover,\* Mr. Samuel Emery, Pastor of the Church at Wells, and Mr. Samuel Moody, Pastor of the Church at York, coming to our assistance : after prayer and a Sermon by Mr. Pike for our direction, Mr. Pike, &c. taking cognizance of our proceedings, and seeing all their assent to the articles of faith and form of Covenant then publicly read, and their satisfaction one with another, pronounced them a Church of Jesus Christ. Upon which they signified their choice of J. Wade as their Pastor.”

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NO. 4.

FROM PAGE 31.

Confession of faith of the 1st Church in Kittery subscribed Nov. 4, 1714.

“This confession of faith made Nov. 4, 1714 in the presence of the Rev. Elders and Messengers of the Churches, viz. of Portsmouth, York, Wells, Berwick, and New-Castle ; at which time the Church was gathered, in Kittery.

1. We believe that there is one only living and true God, eternal and infinite in Being and all perfections ; subsisting in three persons, Father, Son and Holy Ghost, being one in substance, equal in power and glory.

2. That this glorious God is the maker, preserver, and disposer of all things for his own glory.

3. That God in the beginning made man upright,

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\*Now Somersworth.

after his own image, having the law of God written on his heart, with power to fulfil, and endowed with natural abilities to serve and glorify his Maker: and so made capable by doing his will to secure his favour in a state of immortality: yet under a possibility of transgressing being left to the liberty of his own will which was subject to change.

4. That all mankind sinned in their first Parents, and brake God's command, and so, forfeited and lost God's favour and all happiness: and thereby exposed themselves to a state of sinfulness and misery, the curse of the law, the wrath of God unto death spiritual, temporal, and eternal.

5. That man having lost his original righteousness, and become a sinner is utterly disabled of himself to perform that obedience which is required to salvation.

6. That God from his great love to mankind (as one special motive) sent his only begotten Son Jesus Christ into the world, in the likeness of sinful flesh, to be a Mediator between God and man, to redeem us, and perform this obedience for us.

7. That the Lord Jesus Christ according to an eternal covenant transacted between the Father and Himself assumed the human nature to the divine; and became God-man, having two distinct natures in one person.

8. That Christ in respect of his Divine nature is truly God, coequal with the Father from eternity, and in respect of his human nature, he is truly a man, having (or taking to himself) a real body, and a reasonable

soul, and made like unto his brethren in all points except sin.

9. That this hypostatical or real union of two distinct natures in the same person, did completely fit him for the office of a Mediator between God and man.

10. That by virtue of his human nature he was made capable of feeling our infirmities and offering up of himself to God for an atonement for sin, whereby he hath suffered, and satisfied for sin, in the same nature in which it was committed.

11. That by virtue of his divine nature he hath sanctified this great sacrifice, and made it of sufficient value for that \*\*\*\*\* (MS wanting.)

12. That Christ our Immanuel hath fulfilled all righteousness for us by his active and passive obedience, whereby he hath obtained eternal redemption for all that believe and obey him.

That the Lord Jesus Christ as Mediator, is the Prophet, Priest, and King, the Head and Saviour of his Church, the Heir of all things, and Judge of the world.

14. That all Christianity is comprehended in faith and obedience.

15. That Jesus Christ as Mediator is the proper object of faith and prayer.

16. That the faith whereby we are interested in Jesus Christ is the gift of God, ordinarily wrought in us by the preaching of the word, whereby we are persuaded to accept, receive and rest upon Christ alone;

for justification, sanctification, and eternal life ; the inseparable adjuncts, and consequents, and fruits of which are faith, repentance, and new obedience.

17. That unfeigned subjection to the laws and institutions of Christ is the sum of gospel obedience.

18. That whosoever believes in Jesus Christ, receives him, and submits to him, in all his offices, and lives according to his Gospel commands, shall be justified and saved.

19. That religious worship is to be given to God the Father, Son, and Holy Spirit, and to him alone.

20. That prayer with thanksgiving being one special part of religious worship, is required of all men, and that it may be accepted, it is to be made in the name of the Son, by the help of the Spirit, according to the will of God.

21. That Christ is personally present in heaven, powerfully present every where, and spiritually present in his saints.

22. That as the Father hath loved us, and the Son redeemed us, so the Holy Ghost doth quicken and sanctify us to every good work here, and to his heavenly kingdom hereafter.

23. That Christ hath his Church in all ages of the world, which he will redeem, govern, and preserve, and in time, by his word and spirit, effectually call and make partakers of the benefits of redemption, viz. justification, adoption, sanctification, and eternal glory.

24. That a true Church of Christ is a company of holy and believing persons joined together by a special

bond or covenant to walk and worship God according to gospel rules and ordinances.

25. That believers are made a particular Church by mutually professing the same faith, submitting themselves to one another, and all to and under Christ the head in the way of his ordinances.

26. That gospel sacraments are holy ordinances instituted by Christ himself, to be perpetually observed in his Church, wherein by sensible signs, Christ and the benefits of the covenant of grace are represented, sealed, and applied.

27. That the Sacraments of the New Testament are only two, viz. Baptism and the Lord's Supper.

28. That Baptism is a Sacrament wherein is signified and sealed our ingrafting into Christ and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

29. That Baptism is a privilege belonging to believers and their children.

30. That the Lord's supper is a Sacrament wherein by giving and receiving bread and wine according to Christ's appointment his death is represented to us, his merits and benefits offered to us, and received by us, not after a corporal and carnal manner, but by faith and holy affections, for our spiritual nourishment and growth in grace to eternal life.

31. That there shall be a resurrection of the body for substance, (though much altered as to the qualities and circumstances thereof) and a reuniting of it to the same soul when it shall appear before Christ in the

great and last day of judgment to receive an eternal sentence of happiness or misery.

32. That God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ, and that every one shall then receive a reward according to his works.

33. That the Holy Scriptures contained in the Old and New Testament is the perfect and only rule of faith and manners.

34. That the Holy Spirit is our guide, director, and helper, both to understand and walk by this rule.

35. That as many as walk according to this rule with an upright heart shall enjoy communion with God here, and everlasting happiness and glory hereafter."

(Signed)

John Newmarch,

Samuel Skillin,

William Pepperrell,

Samuel Hutchins,

Elihu Gunnison,

John Adams,

John Denny,

James Fernald,

Henry Barter,

Dodavah Curtise,

John Fernald,

Thomas Rice,

Ebenezer Emones,

George Jackson,

Joseph Mitchell,

John Ford,

John Ingersoll,

Samuel Ford.

These, with twenty-five females, constituted the Church, of which Henry Barter and John Fernald were appointed Deacons.

## No. 5.

FROM PAGE 83.

The following extract from a Sermon delivered at the funeral of Rev. Mr. Foxcroft by Rev. Jonathan Scott of Minot, well exhibits some parts of his private character, and shews the estimation in which he was held.

“ Mr. FOXCROFT evidently appeared to possess and express the true *fear of God*, both in word and deed. He well knew, and appeared to realize, that God could not be deceived, and would not be mocked; under which sense he often had sore exercise of spirit about his state, whether he was a subject of godly sincerity; which occasioned his opening his mind with evident concern, and stating many difficulties and cases of conscience, for solution, that he might not mistake, or be deceived in the great concernment of his salvation. The stating his difficulties, in many instances, manifested what a deep sense, and high relish of divine things was impressed on his soul; and what an extensive knowledge he had of the human heart, its deep depravity and deceivings. He could not be quiet with mere externals in religion, nor with those flights of affection, arising from excited passions, or even from common illuminations of the spirit: nothing seemed to satisfy him, short of the faith, which overcomes the heart, purifies it, mortifies its pride and worldliness, and acts out its divine nature, in persevering obedience to all God's commands and ordinances. And when he sus-

pected he was wanting of true faith, and love to God and men, with their proper fruits, he was uncomfortable, and cast down. He appeared like one carrying a rich treasure of gold and precious stones, among thieves and robbers, fearful of being plundered.

I often thought strange of his frequent application to one so far inferior to himself, with respect to his extensive reading, his great and long acquaintance with the system of divinity, his age and long experience in a religious life. But the truth is, Rev. Mr. Foxcroft was *clothed with humility*,\* and *minded not high things, but condescended to men of low estate*;† and had learned, in *lowliness of mind to esteem others better than himself*.‡

He loved retirement, and was but little abroad, in the last years of his life. He did not seek his felicity and chief satisfaction in passing much of his time in crowds of company, whether rich or poor: and yet he entertained his friends with much sociability, openness, civility, kindness and friendship. He was to appearance, much abstracted from the world. He appeared no way fearful of coming to want, nor was he in the habit of contriving to advance his worldly interest, or that of his children; but his conversation and behaviour appeared like that of a *stranger and pilgrim on the earth*.§

Mr. Foxcroft appeared affectionately concerned for the spiritual and eternal welfare of his children. In a solemn, understanding manner would he set before

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\* 1 Pet. v. 5.

† Rom. xii. 16.

‡ Phil. ii. 3.

§ Heb. xi. 13.



them the necessity and importance of their being reconciled to God, and devoted to his service ; and often requested assistance on their behalf, that their minds and hearts might be suitably impressed with a sense of divine things. And the day before he left the world, being as well, to appearance, in bodily health as he had been for days before, he was observed to be earnestly engaged in prayer to God for his *children*, and grand children, that the blessings of God might descend and rest upon them.

Mr. Foxcroft was a man of *prayer*. His approaches to the Divine Majesty, were accompanied with the deepest humility of speech and gesture, and awful sense of the infinite distance between the glorious and holy God, and sinful man. The wants and necessities of sinful men he well understood ; and his expressions in prayer were suitable, solemn, and easy to be understood. As to fervour in prayer, he appeared to be a true son of *Jacob*, possessing a spirit of prayer and faith. Frequently, in prayer, he seemed as if his very heart and soul went forth with his petitions to God. We have reason to hope, that his departed spirit is now with that God and Saviour whom he sought and served with tears. He has got through death, and, as we may hope, has left his weakness, his fears and sighs behind ; resting from his labours and sorrows, in assured expectation of the refinement and recovery of his body from the grave, when he shall be a joyful witness of the truth of our text, and see *death swallowed up in victory.*"

## No. 6.

A Table exhibiting at one view the names of all the Congregational and Presbyterian Ministers who have ever been settled in Maine, with the number of the years of their ministry.

## ARRANGED IN COUNTIES.

## COUNTY OF YORK.

Name of the Town.	Names of the Ministers.	When ordained.	Years served.	How removed.
York, 1st Church.	Shubael Dummer	1673	19	Killed by the Indians.
	Samuel Moody,	1700	47	Died.
	Isaac Lyman,	1749	61	Died.
	Rosewell Messenger,	1798	15	Dismissed.
2nd Church.	Moses Dow,	1815		
	Joseph Moody,	1732	6	Dismissed.
	Samuel Chandler,	1742	10	Dismissed.
	Samuel Lankton,	1754	40	Died.
Wells.	Isaac Briggs,	1798	7	Dismissed.
	Samuel Emery,	1701	24	Died.
	Samuel Jefferds,	1725	27	Died.
	Gideon Richardson,	1754	4	Died.
	Moses Hemmenway,	1759	51	Died.
	Benjamin White,	1811	2	Died.
	Jonathan Greenleaf,	1815		

Name of the Towns.	Name of the Ministers.	When ordained.	Years served.	How removed
South Berwick.	John Wade,	1702	1	Died.
	Jeremiah Wise,	1707	49	Died.
	Jacob Foster,	1757	21	Dismissed.
	John Thompson,	1778		
Kittery 1st Chh.	John Newmarch,	1714	40	Died.
	Benjamin Stevens,	1750	40	Died.
	Jonas Hartwell,	1791	6	Dismissed.
	William Briggs,	1798	16	Dismissed.
	Stephen Merrill,	1821		
2nd Chh.	Josiah Chace,	1750	28	Died.
	Joseph Litchfield,	1782		
Eliot.	John Rogers,	1721	52	Died.
	Alpheus Spring,	1768	23	Died.
	Samuel Chandler,	1792		
Biddeford, 1st Chh.	Samuel Williard,	1730	11	Died.
	Moses Morrill,	1742	35	Died.
	Nathaniel Webster,	1779		
2nd Chh.	John Turner,	1805	12	Dismissed.
Arundel, now Kenne- bunk port.	Thomas Prentice,	1730	8	Dismissed.
	John Hovey,	1741	27	Dismissed.
	Silas Moody,	1771	45	Died.
	George Payson,	1816	4	Dismissed.
	Joseph P. Fessenden,	1820		
Kennebunk.	Daniel Little,	1750	51	Died.
	Nathaniel H. Fletcher,	1800		

## APPENDIX.

of ns.	Name of the Ministers.	When ordained.	Years served.	How removed.
Berwick.	John Morse,	1755	10	Died.
	Matthew Merriam,	1765	32	Died.
	Joseph Hilliard,	1797		
Saco.	John Fairfield,	1762	34	Dismissed.
	Elihu Whitcomb,	1799	11	Dismissed.
	Jonathan Cogswell,	1810		
Buxton.	Paul Coffin,	1763	58	Died.
	Levi Loring,	1817		
Lebanon.	Isaac Hasey,	1765	47	Died.
	Paul Jewett,	1814	5	Dismissed.
Sanford.	Moses Sweat,	1786		
Alfred.	John Turner,	1791	13	Dismissed.
	Joseph Brown,	1805	4	Dismissed.
	Nathan Douglas,	1816		
Limington.	Jonathan Atkinson,	1794	20	Dismissed.
Parsonsfeld.	Benjamin Rolfe,	1795	20	Dismissed.
Limerick.	Edmund Eastman,	1795	17	Died.
	Charles Freeman,	1820		
Shapleigh.	Joseph Brown,	1796	8	Dismissed.
Newfield.	John Dane.	1803	1	Dismissed.
Lyman.	Jonathan Calef,	1801		

## COUNTY OF CUMBERLAND.

Name of the Town.	Names of the Ministers.	When ordained	Years served.	How removed.
Portland	Thomas Smith,	1727	68	Died.
1st Chh.	Samuel Deane,	1764	50	Died.
	Ichabod Nichols,	1809		
2d Chh.	Elijah Kellogg,	1788	23	Dismissed.
	Edward Payson,	1807		
3d Chh.	Nathan S. S. Beeman,	1808	3	Dismissed.
Chapel	Elijah Kellogg,	1812		
Chh.	Thomas J. Murdock,	1819	1	Dismissed.
Scarbor-	William Thompson,	1727	32	Died.
ough,	Thomas Pierce,	1762	12	Died.
1st Chh.	Thomas Lancaster	1775		
2d Chh.	Richard Elvins,	1744	31	Died.
	Benjamin Chadwick,	1776	19	Dismissed.
	Nathan Tilton,	1800		
North-	Ammi R. Cutter,	1730	5	Dismissed.
Yar-	Nicholas Loring,	1736	27	Died.
mcuth,	Edward Brooks,	1764	5	Dismissed.
1st Chh.	Tristram Gilman,	1769	40	Died.
	Francis Brown,	1810	5	Dismissed.
	Joseph W. Curtis,	1816	1	Dismissed.
	Samuel Woodbury,	1817	2	Died.
	Asa Cummings,	1821		
2d Chh.	John Dutton,	1806	8	Dismissed.
	Otis Crosby Whiton,	1817		
Chapel				
Chh.	Noah Cresey,	1820		

Name of the Town.	Names of the Ministers.	When ordained.	Years served.	How removed.
Cape Elizabeth.	Benjamin Allen,	1734	20	Died.
	Ephraim Clark,	1756	41	Died.
	William Gregg,	1801	6	Dismissed.
	Benjamin Sawyer,	1809	3	Dismissed.
	William Gregg,	1815		
Windham.	John Wight,	1743	10	Died.
	Peter T. Smith,	1762	30	Dismissed.
	Nathaniel Stone,	1798	6	Dismissed.
	Asa Lyman,	1809	6 mo.	Dismissed.
	Gardiner Kellogg,	1811		
Gorham.	Solomon Lombard,	1750	14	Dismissed.
	Josiah Thatcher,	1767	12	Dismissed.
	Caleb Jewett,	1783	17	Died.
	Jeremiah Noyes,	1803	3	Died.
	Asa Rand,	1809		
Brunswick.	Robert Dunlap,	1747	13	Dismissed.
	John Miller,	1762	26	Died.
	Ebenezer Coffin,	1794	8	Dismissed.
	Winthrop Bailey,	1811	3	Dismissed.
Harpwell.	Elisha Eaton,	1753	11	Died.
	Samuel Eaton,	1764		
Falmouth.	John Wiswall,	1756	8	Dismissed.
	Ebenezer Williams,	1765	34	Died.
	William Miltimore,	1803		

APPENDIX.

Name of the Town.	Names of the Ministers,	When ordained.	Years served.	How removed.
Westbrook.	Thomas Browne,	1765	32	Died.
	Caleb Bradley,	1799		
New-Glouces-ter.	Samuel Foxcroft,	1765	28	Dismissed.
	Elisha Moseley,	1802		
Standish.	John Thompson,	1768	15	Dismissed.
	Jonathan Gould,	1793	1	Died.
	Daniel Maret,	1795		
Gray.	Samuel Nash,	1775	7	Dismissed.
	Samuel Perley,	1784	7	Dismissed.
	Daniel Weston,	1803		
Bridgeton.	Nathan Church,	1789		
Cumberland.	Rufus Anderson,	1794	10	Dismissed.
	Amasa Smith,	1806	14	Dismissed.
	Samuel Stone,	1821		
Durham.	Jacob Herrick,	1796		
Minot				
1st Chh.	Jonathan Scott,	1796	23	Died.
2d Chh.	William Pidgin,	1811	8	Dismissed.

Name of the Towns.	Name of the Ministers.	When ordained	Years served.	How removed.
Freeport.	Alfred Johnson,	1789	16	Dismissed.
	Samuel Veazie,	1806	2	Died.
	Reuben Nason,	1810	5	Dismissed.
	Enos Merrill,	1816		
Otisfield.	Thomas Roby,	1797	14	Dismissed.
	Josiah G. Merrill,	1814		
Pownal.	Perez Chapin,	1811		

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 COUNTY OF LINCOLN.

New-Castle.	Alexander Boyd,	1754	4	Dismissed.
	Thurston Whiting,	1776	5	Dismissed.
	Kiah Bayley,	1797		
George-town.	Ezekiel Emerson,	1765	50	Died.
Wool-wich.	Josiah Winship,	1764		
	Jonathan Adams	1817		
Booth-bay.	John Murray,	1766	13	Dismissed.
	John Sawyer,	1796	10	Dismissed.
	Jabez Pond Fisher,	1809	7	Dismissed.
	Isaac Weston,	1818		



Name of the Town.	Name of the Ministers.	When ordained.	Years served.	How removed.
Bath	Francis Winter,	1767	19	Dismissed.
1st Chh.	Hugh Wallis,	1795	5	Dismissed.
	Asa Lyman,	1806	2	Dismissed.
	John W. Ellingwood,	1812		
2d Chh.	William Jenks,	1805	12	Dismissed.
Bristol.	Alexander McLean,	1773	32	Died.
	William Riddel	1796	8	Dismissed.
	Jonathan Belden,	1807	10	Dismissed.
Wiscasset.	Thomas Moore,	1773	18	Dismissed.
	Alden Bradford,	1793	7	Dismissed.
	Hezekiah Packard,	1802		
Warren.	John Urquhart,	1775	8	Dismissed.
	Jonathan Huse,	1795		
Topsham.	Jonathan Ellis,	1789	20	Dismissed.
Alna.	Jonathan Ward	1796	20	Dismissed.
	Samuel Johnson,	1818		
Edgecomb.	Benjamin Chatman,	1801	4	Died.
	Samuel Sewall,	1807	11	Dismissed.
Dresden.	Freeman Parker,	1801		
Union.	Henry True,	1806	10	Dismissed.
Camden.	Thomas Cochran,	1805	10	Dismissed.

Name of the Towns.	Name of the Ministers.	When ordained.	Years served.	How removed.
Waldo- borough.	John R. Cutting,	1807	4	Dismissed.
	David M. Mitchell,	1816		
Thomas- ton.	John Lord,	1809	2	Dismissed.
	John H. Ingraham,	1817		

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COUNTY OF HANCOCK.

Deer Isle.	Peter Powers,	1785	14	Died.
	Joseph Brown,	1809	10	Died.
Sedge- wick.	Daniel Merrill,	1793	10	Dismissed.
Penobscot.	Jonathan Powers,	1795	12	Died.
	Philip Spaulding,	1809	3	Dismissed.
Bluehill.	Jonathan Fisher,	1796		
Belfast.	Ebenezer Price,	1796	6	Dismissed.
	Alfred Johnson,	1805	8	Dismissed.
	Wm. Frothingham,	1819		
Castine.	William Mason,	1798		
Bucksport.	Mighill Blood,	1803		
Ellsworth.	Peter Nourse,	1812		
Prospect.	Christ'r J. Lawton,	1815		

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COUNTY OF WASHINGTON.

Machias.	James Lyon,	1781	13	Died.
	Clark Browne,	1795	2	Dismissed.
	Marshfield Steele,	1800		
	Abraham Jackson,	1821		

Name of the Towns.	Name of the Ministers.	When ordained.	Years served.	How removed.
Robbin- ston.	Daniel Lovejoy,	1818	6m.	Dismissed.
Lubec.	Jonathan Bigelow,	1821		

## COUNTY OF KENNEBECK.

Winthrop.	David Jewett,	1782	1	Died.
	Jonathan Belden,	1800	5	Dismissed.
	David Thurston,	1807		
Augusta.	Isaac Foster,	1786	2	Dismissed.
	Daniel Stone,	1795	11	Dismissed.
	Benjamin Tappan,	1811		
Hallowell.	Eliphalet Gillet,	1795		
Winslow.	Joshua Cushman,	1796	18	Dismissed.
Temple.	David Smith,	1810	9	Dismissed.
Pittston.	Daniel Kendrick,	1812	8	Dismissed.
New-Sha- ron.	Hezekiah Hall,	1815	9 m.	Dismissed.
Vassalbo- rough.	Thomas Adams,	1818		
Chesterville.	Jotham Sewall,	1820		

## COUNTY OF OXFORD.

Fryeburg.	William Fessenden,	1765	40	Died.
	Francis L. Whiting,	1809	8	Dismissed.
Turner.	John Strickland,	1784	13	Dismissed.
	Amasa Smith,	1804	2	Dismissed.
	Allen Greely,	1810		

Name of the Town.	Names of the Ministers.	When ordained.	Years served.	How removed.
Bethel.	Daniel Gould,	1799	10	Dismissed.
	Henry Sewall,	1819	1	Dismissed.
Waterford.	Lincoln Ripley,	1799	22	Dismissed.
	John A. Douglas,	1821		
Andover.	John Strickland,	1806		
Brownfield.	Jacob Rice,	1806		
Norway.	Noah Cressey,	1809	10	Dismissed.
Rumford.	Samuel R. Hall,	1811	3	Died.
	Daniel Gould,	1815		
Sumner.	Samuel Sewall,	1812		
Hebron.	Henry Sewall,	1812	3	Dismissed.
Weld.	David Starret,	1821		

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COUNTY OF SOMERSET.

Bloomfield.	Nathaniel Whitaker,	1784	5	Dismissed.
	Jonathan Calef,	1794	7	Dismissed.
	John Cayford,	1809	3	Dismissed.
	Fifield Holt,	1814		
Norridge- wock.	Josiah Peet,	1814		

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COUNTY OF PENOBSCOT.

Bangor.	Seth Noble,	1788	8	Dismissed.
	James Boyd,	1800	1	Dismissed.
	Harvey Loomis,	1811		
Brewer.	Thomas Williams,	1812		

*Vacant Churches in the several counties at  
the present time.*

York,	-	-	-	-	-	7
Cumberland,		-		-	-	4
Lincoln,		-		-	-	8
Hancock,	-	-	-	-	-	8
Washington,		-		-		3
Kennebeck,		-		-	-	8
Oxford,	-	-	-	-	-	10
Somerset,	-	-	-	-	-	9
Penobscot,		-		-	-	4
						<hr/>
						Total 61

Since the settlement of the State, there have been settled within its limits 222 Congregational and Presbyterian Ministers ; of these 55 have died in the work, 96 have been dismissed, and 71 still remain.

## No. 7.

A table shewing the number of Congregational and Presbyterian Ministers in Maine at the end of every ten years, from the year 1700.

Years.	York.	Cumberland.	Lincoln.	Hancock.	Washington.	Kennebeck.	Oxford.	Somerset.	Penobscot.	Total.
1700	1	0	0	0	0	0	0	0	0	1
1710	3	0	0	0	0	0	0	0	0	3
1720	4	0	0	0	0	0	0	0	0	4
1730	7	3	0	0	0	0	0	0	0	10
1740	6	4	0	0	0	0	0	0	0	10
1750	10	8	0	0	0	0	0	0	0	18
1760	11	8	0	0	0	0	0	0	0	19
1770	14	13	4	0	0	0	1	0	0	32
1780	13	14	7	0	0	0	1	0	0	35
1790	15	16	5	1	1	0	2	0	1	41
1800	21	17	10	5	1	4	3	1	1	63
1810	20	22	15	6	1	4	6	1	0	75
1820	16	22	11	6	1	5	6	2	2	71

## No. 8.

FROM PAGE 214.

An account of the Churches and Ministers of the Calvinistic Baptists in Maine, with the date of the gathering of each Church, as far as it was known, and the number of members in the several bodies as reported in their annual minutes for 1820. Arranged in Counties. The names of ordained ministers are in Roman letters, those of licentiates are in italics.

## COUNTY OF YORK.

Name of the Town.	Date of the Chh.	Names of the Ministers.	No. of members.
Arundel, 2d Chh.	1803	Jotham Day,	21
Berwick, 2d Chh.	1768 1804	Joshua Chace, Nathaniel Lord, <i>Alexander Hatch,</i>	130 87
3d Chh.	1808		14
Buxton,	1798	Abner Flanders,	80
Cornish,	1792	Timothy Remick,	69
Hollis,	1807		43
Lebanon,	1801	Zebedee Delano, <i>Samuel Knox,</i>	87
Limerick,	1796	<i>Atherton Clark,</i>	59

Name of the Town.	Date of the Church.	Names of the Ministers.	No. of members.
Limington,	1802	John Seavey, Ebenezer P. Kinsman,	53
Lyman,	1782	Simon Lock, <i>Nathaniel Littlefield,</i>	83.
Newfield,	1807		19
2d Chh.			14
Parsonsfield,	1796	Wentworth Lord,	140
Sandford,	1772	Gideon Cook,	130
Shapleigh,	1781	William Godding,	103
2d Chh.	1785	John Chadbourne,	46
South-Berwick,		Ebenezer L. Boyd,	
Waterborough	1791	Henry Smith,	102
2d Chh.	1804		18
Wells,	1780	Joseph Eaton, Oliver Barron,	65.
2d Chh.	1803	Joshua Roberts,	63

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 COUNTY OF CUMBERLAND.

Bridgton,	1807	Reuben Ball <i>Nicholas Bray,</i>	60
Brunswick,	1789	Benjamin Titcomb, <i>Shimuel Owen,</i>	215
Cape Elizabeth,		Noah Hooper,	34



Name of the Town.	Date of the Church.	Name of the Ministers.	No. of members.
Danville,	1808	Joseph Roberts,	65
Freeport,	1807	<i>Benjamin Titcomb, jr.</i>	46
Harpswell,	1786	Samuel Marriner,	90
Minot	1807	George Ricker,	50
New Gloucester	1794	Robert Low,	36
North-Yar mouth,	1797	Stephen Chapin,	125
Portland,	1801	Thomas B. Ripley,	175
Scarborough,			19

## COUNTY OF LINCOLN.

Appleton,		<i>Abithar Richardson,</i>	47
Bath,	1810	Silas Stearns,	197
Bowdoin	1788	Joseph Denslow,	122
2d. Chh.	1805		95
Bowdoinham,	1784	Daniel Pierson,	59
		Elihu Purrington.	
Bristol & Mis- conigus Island.	1792	Samuel A. Flagg,	31
Camden,	1808		42
2d. Chh.	1808		44
Friendship & Cushing,	1800		72
Hope			69
Jefferson,	1808	William Allen,	124
2d. Chh.	1808	<i>William Burbank,</i>	47
Lewiston,	1792	Benjamin Cole,	66
		James Garcelon,	
Lisbon		Daniel Pierce,	60

Name of the Town	Date of the Church.	Name of the Ministers.	No. of members.
2d. Chh.			19
Litchfield,			142
2d. Chh.		William Stinson,	54
Martinicus,	1808		23
Montville,	1807	Job Cushman,	35
2d Chh.	1812		35
Mount Ephraim	1801		34
Nobleborough,	1793	Phineas Pilsbury,	144
2d Chh.		Adoniram Judson,	24
Palermo,	1805	Stephen Dexter,	43
2d Chh.	1809		56
Stetson,	1807		28
St. George,	1789	Benjamin Eames,	93
2d Chh.			87
Thomaston,	1784	Elisha Snow,	167
2d Chh.		John Wakefield,	36
Topsham,	1816	Henry Kendall,	56
		Winslow Staples,	
New-Castle,			12
Union	1801	Lemuel Rich,	85
Wales,		James Pierce,	44
Warren,	1800	Daniel Ricker,	120
Whitefield,	1789	Joseph Bailey,	76
2d Chh.	1809		31
Woolwich,	1800	Robert C. Starr,	40
		Samuel Stinson.	

## COUNTY OF HANCOCK.

Name of the Town.	Date of the Chh.	Names of the Ministers.	No. of members.
Belfast,	1809	John Wagg,	22
Belmont,			38
Bluehill,	1806	John Roundy, William Johnson,	178
Bucksport and Orland.	1809		21
Eden,		Enoch Hunting,	62
Goldsborough,		Joseph Chadwick.	14
Islesborough,	1791		49
Knox,		Isaac Hall,	50
Mount Desert			39
Monroe			17
Northport,	1807		18
Prospect,		Thomas Merrill,	14
Sedgewick,	1805	Ebenezer Pinkham,	226
Sullivan,	1810	Daniel McMaster,	42
Surry and Ellsworth,	1807	Benjamin Lord,	64
Three mile square,			13
Trenton,	1810		74
Vinalhaven,	1804	Samuel Macomber,	121

## COUNTY OF WASHINGTON.\*

Name of the Town.	Date of the Church,	Names of the Ministers.	No. of members.
Eastport,		Benjamin Buck,	30
Machias,			48
Steuben,	1805	Nathaniel Robinson,	82
2d Chh.	1806		49

## COUNTY OF KENNEBECK.

Belgrade,	1806	Elias Taylor,	65
Chesterville,			20
China,		Isaac S. Smith,	70
Clinton,		Mephibosheth Cain,	92
Farmington,			50
Fayette,		Jesse Martin,	141
		Oliver Billings,	
Freedom,		Thaddeus Bailey,	53
Gardiner,		Levi Young,	32
2d Chh.			15
Greene,	1809	John Daggett,	12
		Reuben Curtis,	
Hallowell,	1805		64
Harlem,			36
2d Chh.		Jabez Lewis,	31
Leeds,		Thomas Francis,	79
		Martin Leonard,	
Malta,			19
2d Chh.			26
Monmouth,	1810		26

\* The accounts of the Churches east of the Penobscot are for the year 1819.

## APPENDIX.

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Name of the Town.	Date of the Chh.	Name of the Ministers.	No. of members.
Mount-Vernon,			73
New-Sharon,	1802	Sylvanus Boardman,	58
Readfield,	1792	Josiah Houghton, Isaac Case, <i>Samuel Fogg,</i>	96
Sidney,	1791	Asa Wilbur,	51
2d Chh.	1806		51
Vassalborough	1788		43
2d Chh.	1808	Coker Marble,	37
Waterville,		Jeremiah Chaplin, Avery Briggs,	40

## COUNTY OF OXFORD.

Bethel,	1795	Daniel Mason,	45
Buckfield,	1791	Nathaniel Chace,	36
2d Chh.	1802		49
Denmark,	1804	Tristram Jordan,	23
Dixfield,		Nathan Mayhew,	29
Hartford,	1810	Daniel Hutchinson,	90
Hebron,	1791	John Tripp, <i>Shubael Tripp,</i>	107
Jefferson,	1790		36
Lancaster,			18
Livermore,	1793	John Haynes,	136
2d Chh.	1811	Ransom Norton,	82
3d Chh.		Thomas Wyman, Elias Nelson,	93
Norway.			26
Paris,	1791	James Hooper,	137

Name of the Town.	Date of the Chh.	Names of the Ministers.	No. of members.
Plantation No. 1.			15
Plantation No. 8.			21
Sumner.	1804	Joseph Palmer,	55
Waterford.		<i>Mighill Jewett,</i>	12
Jay.	1799	Joseph Macomber,	102

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 COUNTY OF SOMERSET.

Anson.			18
Athens.			14
Bloomfield.		Jonathan Steward, Robert Coburn	61
Canaan.	1795		33
2d Chh.			18
Cornville.	1801		32
Harmony.	1801	Benjamin Bisbee,	43
Industry.			52
Moscow.			31
Norridgewock.			12
North-hill.			24
Palmyra.		Joseph Blasdel,	44
Parkman.		Zenas Hall,	30
Phillips.			10
Strong.			12

## COUNTY OF PENOBSCOT.

Name of the Towns.	Date of the Chh.	Names of the Ministers,	No. of members.
Bangor.			20
Brooksville.		Amos Allen, <i>Lemuel Norton,</i> <i>Noah Norton, Jr.</i>	76
2d Chh.		Edward Carter,	37
Carmel.			13
Charleston,	1810	Henry Hale,	67
Dixmont.	1810		34
Frankfort.	1808		40
Guilford.		Thomas Macomber,	38
Hampden.	1809	Otis Briggs,	36

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N. B. A list of Churches is preserved in Mr. Benedict's History of the Baptists. Several are there named which are not reported in the annual minutes at this day. They have probably either changed their name, or united with some others, or have become extinct.

## NO. 9.

FROM PAGE 261.

A Table shewing the date of the several meetings of Friends in Maine, arranged in Chronological order. (Where there is a blank the certain date was unknown.)

Name of the town.	Date of the meeting for worship.	Date of the preparative meeting.	Date of the monthly meeting.	Date of the quarterly meeting.
Kittery, now Elliot,	1730	1764	none.	none.
Falmouth,	1743		1751	1795
Berwick,	1749	1750	1802	none.
Harpswell,	1749	Discontinued		
Durham,	1776		1790	none.
Windham,	1779	1793	1802	none.
Vassalborough,	1780	1784	1787	1813.
Fairfield,	1786	1791	none.	none.
Portland,	1790	1796	none.	none.
Limington,	1792	1801	none.	none.
Winthrop,	1793	1802 & 1816	none.	none.
Green and Leeds,	1794	1796	1813	none.
Lewiston,		1816	none.	none.
Bristol,	1795	1801	none.	none.
Sidney,	1795	1800	1802	none.
Gorham,	1797	none.	none.	none.
2d in Vassalborough,	1797	1799	none.	none.
Dresden,	1798	none.	none.	none.
Scarborough,	1799	none.	none.	none.
Belgrade,	1801	none.	none.	none.
Harlem,	1802	1809	1813	none.
Litchfield,	1803	1812	none.	none.
Camden,	1804	Discontinued.		
Hope,	1807	none.	none.	none.
Isleborough,	1809	Discontinued.		



Cape Elizabeth,	1810	none.	none.	none.
Fairfax,	1810	1812	none.	none.
Parsonsfield,			none.	none.
Poland,			none.	none.
Raymond,			none.	none.
Unity,	1815		none.	none.
Wilton,		1815	none.	none.
2d in Harlem (the Branch)	1817	none.	none.	none.
Pownal,	1817	none.	none.	none.
Athens,			none.	none.

The Friends have in America eight yearly meetings, viz. Philadelphia, New-York, New-England, Baltimore-Ohio, Virginia, Carolina, and Indiana yearly meetings. Philadelphia yearly meeting is composed of eleven Quarterly meetings. New-York yearly meeting has nine quarterly meetings. New-England yearly meeting has six Quarterly meetings, viz. Rhode-Island, Salem, Sandwich, Falmouth, Smithfield, and Vassalborough. Baltimore yearly meeting has three Quarterly meetings. Ohio yearly meeting had six Quarterly meetings until the present year, when a part of them were taken off in forming the new yearly meeting for the State of Indiana. Virginia yearly meeting has three Quarterly meetings, and Carolina yearly meeting has six Quarterly meetings.

In the whole of the United States their meetings will stand thus :

Yearly meetings,	-	-	8
Quarterly meetings,	-	-	44
Monthly meetings,	-	-	184
Meeting for worship,	-	-	529

## No. 10.

FROM PAGE 274.

It has been asserted that in New-England there are at least six hundred Churches in the Freewill Baptist connexion. The truth of this is unknown. The following Table exhibits the date of the gathering of all that could be obtained. The dates are selected from Elder Buzzell's Magazine.

Name of the Town.	Date of the Church.	Name of the Town.	Date of the Church.
New-Durham, N. H.	1780	3d in Gilmanton, N. H.	1800
Edgcomb,	1781	Hardwick, Vt.	1800
Georgetown,	1781	Meredith, N. H.	1800
Little River,	1781	New-Castle, N. H.	1800
New-Gloucester,	1781	New-Hampton, N. H.	1800
Parsonsfield,	1781	New-Portland,	1800
Philipsburg,	1781	Thornton,	1800
Woolwich,	1781	Shapleigh,	1801
Gorham,	1785	Brookfield, N. H.	1802
Bristol,	1788	Deerfield, N. H.	1802
Barrington, N. H.	1791	Knox,	1802
Middleton, N. H.	1791	Washington, Vt.	1802
Pittsfield, N. H.	1791	New-Gloucester,*	1803
Raymond, N. H.	1791	Squam Island,	1803
Waterborough,	1791	Wilderness, N. H.	1803
Farmington,	1793	Winthrop,	1804
Gilmanton, N. H.	1794	Ashby, Vt.	1806
Strafford, Vt.	1794	Chebacco, Mass.	1806
Canterbury, N. H.	1795	Wear,	1806
Lebanon,	1795	Wiscasset,	1806
Limington,	1798	York,	1806
2d in Gilmanton, N. H.	1799	Durand, N. H.	1807
Berwick and Kittery,	1799	Dixmont,	1809
Bridgewater, N. H.	1800	Palermo,	1812
Bradford, Vt.	1800		

\* The former Chh. in this town was dissolved in 1793.

## No. 11.

FROM PAGE 279.

The following is a copy of Mr. Wesley's letter to the American Methodists, on the subject of ordination, and their regular establishment as a Church.

BRISTOL, SEPTEMBER 10. 1784.

To Dr. Coke, Mr. Asbury, and our brethren in North America.

"1. By a very uncommon train of providences, many of the provinces of North America are totally disjoined from the British Empire, and erected into Independent States, the English government has no authority over them either civil or ecclesiastical, any more than over the States of Holland. A civil authority is exercised over them. partly by the Congress, partly by the State assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these States, desire my advice : and in compliance with their desire, I have drawn up a little sketch "

"2. Lord King's account of the primitive Church convinced me many years ago, that bishops and presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned from time to time, to exercise this right, by ordaining part of our travelling preachers. But I have still refused not only for peace sake, but because I was determined, as little as possible to violate the established order of the national church to which I belonged.

“3. But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction. In America there are none, and but few parish Ministers. So that for some hundred miles together there are none either to baptize, or administer the Lord’s supper. Here therefore my scruples are at an end : and I conceive myself at full liberty, as I violate no order, and invade no man’s right, by appointing and sending labourers into the harvest.

“4. I have accordingly appointed Dr. Coke and Mr. Francis Asbury, to be joint superintendants, over our brethren in North America. As also Richard Whatcoat, and Thomas Vasey, to act as elders among them, by baptizing and administering the Lord’s Supper.

“5. If any one will point out a more rational and Scriptural way of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken.

“6. It has indeed been proposed, to desire the English Bishops to ordain part of our preachers for America. But to this I object. 1. I desired the Bishop of London to ordain one only ; but could not prevail. 2. If they consented, we know the slowness of their proceedings ; but the matter admits of no delay. 3. If they would ordain them *now*, they would likewise expect to govern them. And how grievously would this entangle us ? 4. As our American brethren are now totally disentangled both from the State, and from the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty, sim-

ply to follow the scriptures and the primitive Church. And we judge it best that they should stand fast in that liberty, wherewith God has so strangely made them free."

JOHN WESLEY.

## No. 12.

FROM PAGE 287.

A Table exhibiting an account of the several Methodist Districts and Circuits in Maine, with the towns included in each, the number of members in 1820, with the names of all the travelling and local preachers.

## PORTLAND DISTRICT—ESTABLISHED IN 1797.

Rev. Asa Heath of Scarborough, presiding Elder.

Name of the Circuit.	When established.	Names of the Towns included.	No. of Members.	Names of the travelling Preachers,	Names of the local Preachers.
Readfield.	1798	Readfield, Winthrop, Monmouth, Wales, Green, Leeds, and Wayne.	286	Philip Munger.	Samuel Hillman, Zechariah Gipson, Philip Ayer, Daniel Smith, Charles Atkins, James Williams, Asel Blake.

Name of the Circuit.	When established.	Names of the Towns.	No. of Members.	Names of the travelling Preachers.	Names of the local Preachers.
Bethel.	1800	Bethel, Rumbord, No 1. Andover, Newry, Gilead, and Albany.	144	Job Pratt.	Joseph Lufkin, Ezekiel Coffin, John Paine.
Poland.	1802	Poland, Minot. New-Gloucester, Raymond, Otisfield, Paris, Hebron, Norway, Sweden, Bridgeton, Harrison, Waterford, Greenwood, & Woodstock,	400	Joshua Randall	Enoch Jaquis, Dan Perry Josiah Shaw, Edward M. Whittle, Moses Emery, Isaac S Davis, Aaron Fuller, Richard Lombard, Stephen Sanderson, Benjamin Stephen, William Yates.
Portland.	1804	Portland, and the Islands in Casco Bay.	180	Solomon Sias.	Joshua Taylor, Stephen Bennet.
Scarborough.	1804	Scarborough, Cape Elizabeth, Saco, and part of Buxton.	460	Caleb Fogg.	Michael Naason.

Name of the Circuit.	When established.	Names of the Towns included.	No. of Members	Names of the travelling preachers.	Names of the local Preachers.
Livermore.	1805	Livermore, Jay, Fayette, Mount Vernon, Chester-ville, Vienna, Rome, New-Sharon, Farmington, Strong, Avon, Phillips, Temple, and Wilton.	500	Daniel Wentworth. John W. Hardy.	Jonas Weston, Nehemiah Hunt, Isaac Pease, Jedidiah Whither, Elkanah Lane, Henry Cushman, Moses Stone.
Durham.	1806	Durham, Freeport, Pownal, Danville, Lisbon, Topsham, Bowdoinham, part of Gardiner, & Litchfield.	276	Benjamin Ayer, Elijah Spear.	Allen H. Cobb.
Buxton.	1815	Part of Buxton, Standish, Limington, and part of Waterborough.	324	Peter Burges.	James Lewis, James Gray.



Name of the Circuit.	When established.	Names of the Towns included.	No. of Members.	Names of the travelling Preachers.	Names of the local Preachers.
Gray.	1819	Gray, Windham, Gorham, Westbrook, Falmouth, and North-Yarmouth,	included James Bishop in the enumeration with Buxton,	James Bishop.	Cyrus Cummin, Nathaniel Hatch.
Conway	1820	Baldwin, Hiram, Brownfield, Fryeburg and Porter, in Maine, and Conway and other Towns in New-Hampshire.	216	Benjamin Burnham.	Timothy Gipson James Fly, Gorham Greely.
Arundel.	1820	Arundel, Lyman, Hollis, and Biddeford.	included James Jaquis with Scarborough.	James Jaquis.	Ebenezer Lombard.
<hr/> Total 2786					

## KENNEBECK DISTRICT—ESTABLISHED IN 1806.

Rev. Daniel Hutchinson, presiding Elder.

Name of the Circuit.	When established.	Names of the Towns included.	No. of Members.	Names of the travelling Preachers.	Names of the local Preachers.
Norridge- wock, for- merly Ken- nebeck.	1796	Norridgewock, Solon, Mad- ison, Bingham, Moscow, Cornville, Athens, and Harmony.	256	Gilman Moody,	Nicholas Smith, Moses French, Lemuel Baker, Obed Wilson.
Hallowell.	1802	Hallowell, Augusta, Gar- diner, Fairfield, Bloomfield, and Waterville.	405	Henry True,	Ebenezer F. Newell, David Sawtell.
Union.	1802	Union, Hope, Belfast, Northport & Camden.	451	John Briggs.	Cornelius Irish.
Bristol.	1803	Bristol, New-Castle, and Boothbay.	113	Samuel Baker.	Enos Baxter, Josiah Loudon, Amos Gray.

Name of the Circuit.	When established.	Names of the Towns included.	No. of Members.	Names of the travelling Preachers.	Names of the local Preachers.
Hampden.	1806	Hampden, No. 5, Frankfort, Lee, Prospect, Bangor, and Orono.	394	Oliver Beale.	Joshua Hall, William Patten, Ephraim K. Smart, Cha's. Tucker.
Unity, formerly Vassalborough.	1806	Unity, Vassalborough, Fairfax, Freedom, Harlem, Winslow, Clinton, Joy, Dixmont, Jackson, and Knox.	326	Sullivan Bray.	John Whitney.
Pittston, formerly Boothbay & Georgetown.	1809	Pittston, Malta (now Gerry) Dresden, Georgetown, Woolwich, Wiscasset, and Olney.	294	John Atwell,	David Young, Aaron Young, Eliakim Scamman, John Decker.
Industry.	1809	Industry, Starks, New-Vineyard, New-Portland, Kingsfield, Anson, No. 1, and Emden.	363	William McGray.	John Gore, John Thomson, Elias Bryant, Howard Winslow, Robert Rogers, John Atwood.

Name of the Circuit.	When established.	Names of the Towns included.	No. of Members.	Names of the travelling Preachers.	Names of the local Preachers.
Bath.	1818	Bath, and Phippsburg.	85	Charles Virgin.	John Wilkinson.
Exeter.	1819	Exeter, Ripley, Palmyra, and St. Albans.	107	True Page.	Charles Butters, Nathaniel Durant.
Total,			2794		

PENOBSCOT DISTRICT—ESTABLISHED IN 1820.

Rev. Benjamin Jones, presiding Elder.

Orrington.	1806	Orrington, Bucksport, Brewer, and Eddington.	300	Jeremiah Marsh, William Marsh.	John Kenny.
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Name of the Circuit.	When established.	Names of the Towns included.	No. of Members. travelling Preachers,	Names of the local Preachers.
Penobscot.	1809		148	John H. Flood, John Grendle, Josiah Eaton
St. Croix.	1817		124	John S. Ayer.
Columbia.	1820		40	Joshua Nye.
Vinalhaven.	1820	Includes the Islands of that name.		John Lewis.
Thomaston.	1820			Samuel Plummer. Ezra Patten, Joseph Richards.
		Total,	<u>612</u>	
		Total in Maine,	<u>6192</u>	

Total, In Portland District,	Travelling Preachers	13
	Local Preachers,	40
In Kennebeck District,	Travelling Preachers,	10
	Local Preachers,	27
In Penobscot District,	Travelling Preachers,	6
	Local Preachers,	6

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The following is the total amount of members in America as returned at the annual conferences in 1820. Ohio Conference, 35056. Missouri, 5523. Tennessee, 23164. Mississippi, 2631. South-Carolina. 32969. Virginia, 23756. Baltimore, 33289. Philadelphia, 34851. New-York, 23456. New-England, 17739. Genessee, 23947. Grand total 256881, of which 38753 are Blacks. Travelling Preachers in the U. S. 904.

In the year 1809, when Elder Jesse Lee published a "Short History of the Methodists," there had then been admitted into full connexion as travelling Preachers from the year 1769 to 1806, 988 persons. Of these 8 who came from England returned there after a few years, 85 died in the work, 17 had been expelled, 28 had left the connexion in good standing, 533 had located themselves after a period of travelling, and the remainder were then living in the travelling connexion. At the same time 251 persons had been received as probationary preachers, of whom 11 had died in the service, 3 had been expelled, one had left the connexion, and the others then remained on trial.

Hist. Methodists, Chap. 12.

## No. 13.

FROM PAGE 293.

Names of the ordained Elders in connexion with the  
Christian Churches in Maine.

<i>Names.</i>	<i>Residence.</i>
Mark Fernald,	Kittery.
Samuel Rand,	Portland.
Joseph Smith	South-Berwick.
Jedediah Goodwin,	do.
Josiah Bradley,	Vienna.
Jonathan Bradley,	do.
Peter Mores,	do.
Joseph Merrill,	Canaan.
Thomas Lewis,	Clinton.
John Robinson,	Cornville.
John York,	Newport,
William Knowles,	Harmony.
Jedediah B. Prescott,	Monmouth,
Henry Frost,	do.
James Crosby,	Fairfax, now Fredonia.
Theodore Harding,	Joy.
Jeremiah Bean,	Wilton.
Ebenezer Hamlin,	Knox.
	Leeds.

Under the care of the aforesaid Elders, are the Churches in the Towns where they severally reside, as also the Churches in the Towns of Mount-Vernon, Palmyra, Exeter, North-Hill, Athens, Warsaw, Madison and Eastport; making in all twenty-three Churches, and 18 ordained Elders.

Churches of this denomination have been gathered in other States. In 1821 their numbers were as follows :

States,	Ordained Elders,	No. of Churches.
New-Hampshire,	13	15
Massachusetts,	11	12
Vermont,	29	37
Rhode-Island,	2	3
Connecticut	7	9
New-York,	47	unknown.
New-Jersey,	1	0
Pennsylvania,	4	6
Virginia,	9	13
Ohio,	2	unknown
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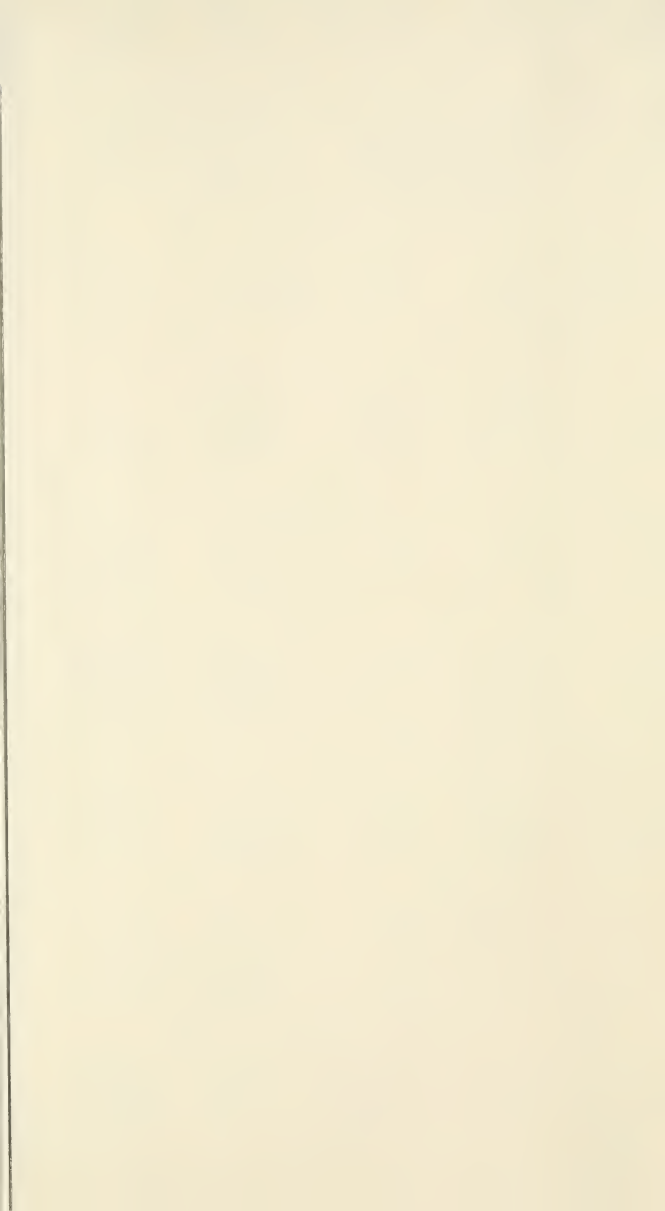
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## ERRATA.

Page 10. 12th line from top for "graduated" read "graduates." p. 29  
The notes at the bottom of page should change places. p. 40, 2d line from  
bottom for "Moles" read "Boles." P. 49, 7th line from top, for "even"  
read "ever." p. 52, note, for 'recited' read 'cited.' p. 74, in running  
title for "Cumberland" read "Congregationalists." P. 99, 7th line from  
top, for "from" read "of." P. 123, note, for "4," read "5." p. 183,  
17th line from top, for "selected" read "elected." P. 193, the note attached  
to Weld should have been attached to Gilead. P. 195, the notes on this page  
should change places. P. 197, add to note "Moore of Pownalborough,  
Winship of Woolwich, and McLean, of Bristol, with Delegates from their sev-  
eral Churches. p. 201, 8th line from top for "1896" read "1796," P.  
203, 5th line from bottom, for "Hendrick" read "Kendrick." The same  
alteration on the next page. P. 208, 6th line from bottom, for "sensus" read  
'census.' P. 209, Note should be attached to the sketch of Eastport.  
Running title of Chapter, for "Sumerset" read "Somerset." P. 220, 3d  
line from bottom for "Church" read "Churches." P. 225, 13th line from  
top, for "numbers" read "members." P. 226, 6th line from bottom,  
for 'Petous' read 'Petrus.' P. 227, 2d line from top, for 'Olney's ministry'  
read "Rev. Mr. Olney's ministry." P. 235, 13th line from top, for "Cail-  
leaux" read "Cailleaux." P. 259, 12th line from bottom, insert 'removed  
from' between the words 'principally' and 'Harpwell.' P. 265, 7th line  
from top, for 'Hustor' read 'Huston.' P. 274, In the marginal reference,  
for 9 read 10.











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